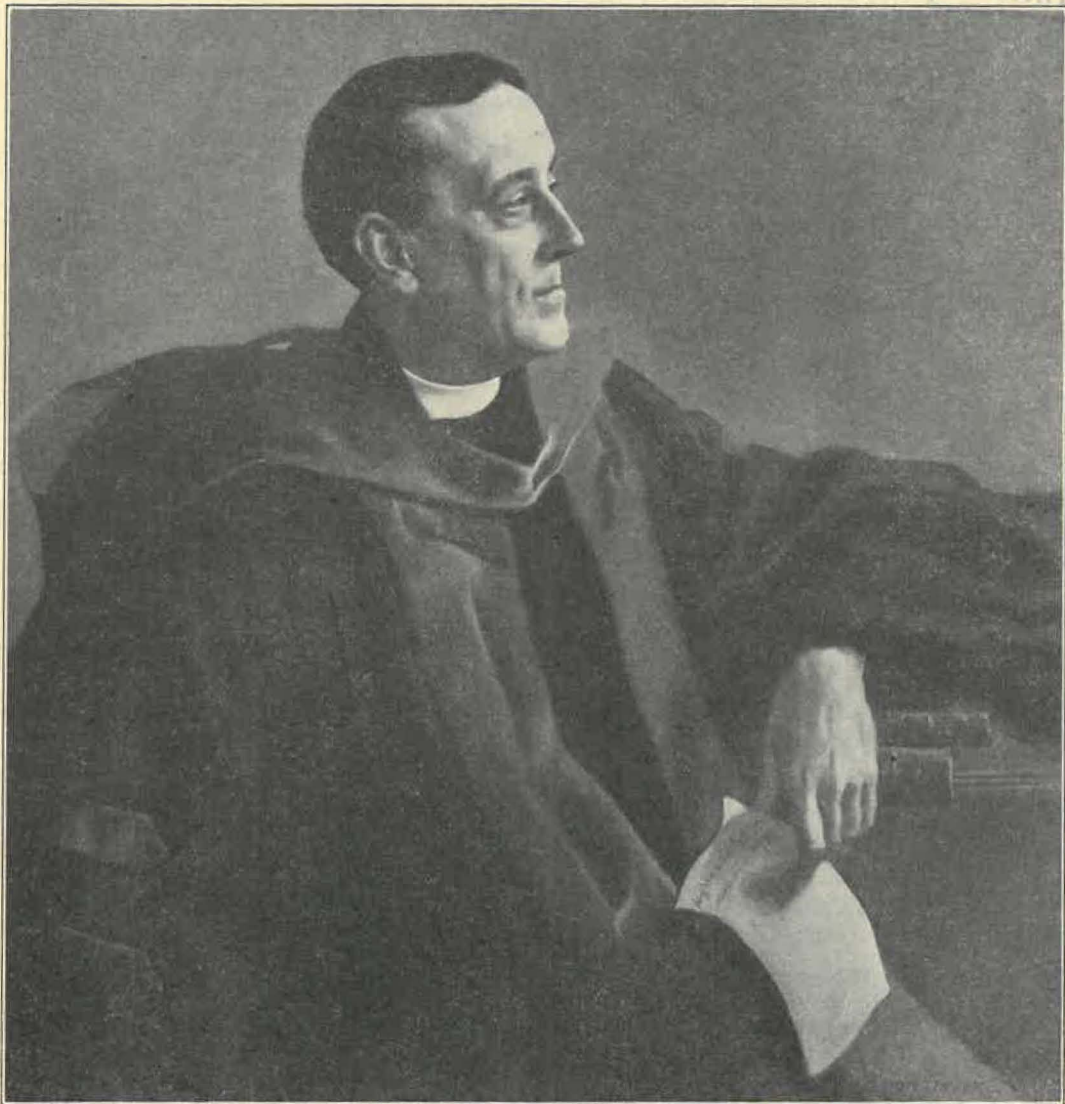


The Living Church



Painted by Sidney Dickinson.

PORTRAIT OF THE LATE REV. W. L. ROBBINS, D.D.
Dean of General Theological Seminary from 1903 to 1916
(News story on page 505)



FAITH AND YOUTH PROGRAM

For Young People of High School and Junior College Age

LENT - 1934

Especially recommended for Lent, 1934, by the National Commission on Evangelism, The Brotherhood of St. Andrew, and the Daughters of the King.

Faith and Youth is planned to increase the number of young people who enter intelligently and devotedly into active service for the Church. It is planned with a thorough understanding of modern young people and is a definite help to them in seeing the relation between the Episcopal Church and everyday life.

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The program calls for seven meetings, to be held in either afternoon or evening. At each meeting there is a special worship service, and a brief address by the leader—the rector or some person appointed by the rector as specially fitted to address young people. The worship services and also material for the seven addresses are supplied. There are attractive announcement posters and Faith and Youth buttons, as well as prayer cards and other useful materials.

MATERIAL RECOMMENDED

FY 101—Leader's Manual. This contains detailed instructions to the Leader as to the conduct of the services and instructions, together with preparation for the meetings and follow-up after them. A copy should be in the hands of the Leader and of each person who is charged with any detail of the management of the program.....15 cts.

FY 102—Worship Services. As the services are responsive, enough copies of this booklet should be obtained to supply each participant with one....7 cts. each; \$5.00 per 100

FY 103—Materials for Addresses (First Series). This contains the sermon-stories for each day of the mission.....20 cts.

FY 104—Enrolment Card. Gives the leader valuable information that will be required for the follow-up1 ct.

FY 105—Forward Step Card. Each participant is asked at the conclusion of the services to pledge a definite forward step in his Christian life1 ct.

FY 106—Announcement Poster. Two or three of these should be used for advance publicity on the services 25 cts.

FY 107—Prayer Card. Each participant should have one of these cards, which contain prayers to be used at home.....2 cts.

FY 108—Celluloid Button, containing the Faith and Youth emblem, a white St. Andrew's cross on a blue background, and the words "Faith and Youth"..... 3 cts.

Some of the General Material in the Adventuring With Christ program is also suitable for use in connection with the Faith and Youth Program. We suggest especially:

AC 103—Family Prayers 20 cts.

AC 104—Responses for Family Prayers 2 cts.

AC 106—Wooden Crosses (for reward).
1 cross10 cts.
2 - 49, each 8 cts.
50 - 99, each..... 7 cts.
100 or more, each..... 6 cts.

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Milwaukee, Wis.



The Living Church

Established 1878

A Weekly Record of the News, the Work, and the Thought of the Episcopal Church

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 REV. GEORGE L. RICHARDSON, D.D.....Devotional Editor
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Published and printed by MOREHOUSE PUBLISHING CO., 1801-1817 W. Fond du Lac Ave., Milwaukee, Wis. Entered as second class matter at the Post Office, Milwaukee, Wis.

SUBSCRIPTIONS

UNITED STATES AND POSSESSIONS,
 LATIN-AMERICAN COUNTRIES,
 AND SPAIN.....\$4.00 per year
 CANADA AND NEWFOUNDLAND.... 4.50 per year
 OTHER FOREIGN COUNTRIES..... 5.00 per year

Church Kalendar



FEBRUARY

- 18. First Sunday in Lent.
- 21, 23, 24. Ember Days.
- 24. St. Matthias. (Saturday.)
- 25. Second Sunday in Lent.
- 28. (Wednesday.)

CALENDAR OF COMING EVENTS

FEBRUARY

- 21-22. National Council meeting.
- 22. Convocation of Panama Canal Zone.
- Convocation of Puerto Rico.

CATHOLIC CONGRESS CYCLE OF PRAYER

FEBRUARY

- 26. Holy Cross, Kingston, N. Y.
- 27. St. James the Less, Philadelphia, Pa.
- 28. Advent, Kenmore, N. Y.

MARCH

- 1. Calvary, Cairo, N. Y.
- 2. St. Andrew's, Buffalo, N. Y.
- 3. St. Luke's, Germantown, Philadelphia, Pa.

Clerical Changes

APPOINTMENTS ACCEPTED

BUBB, REV. EDWARD J., reported to be assistant at Christ Church, Glen Ridge and Bloomfield, N. J. (N'k.); to continue as rector of Grace Church, Greenville, Jersey City, N. J. (N'k.).

BUTEAU, REV. ABNER D., formerly curate at St. Sauveur and missions, Aux Cayes; to be curate at the Cathedral of the Holy Trinity, Port au Prince, Haiti.

COERR, REV. J. MORRIS, of the diocese of New York will be priest in charge of Trinity Church, Williamsport, Pa., during Lent.

MACLEAN, REV. CHARLES W., formerly vicar at St. John's Chapel, Richmond Hill, N. Y. (L.I.); is now rector of Grace Church, Riverhead, N. Y. (L.I.). Address, 559 Roanoke Ave.

PULLIN, REV. HOWARD P., formerly rector of St. Stephen's Church, McKeesport, Pa. (P.); to be rector of St. Andrew's Church, Pittsburgh, Pa., with address at Hampton & Euclid Ave. Effective March 1st.

RICHARDSON, REV. ARTHUR H., formerly missionary in charge of Balbalasang and its outstations; to be headmaster of Brent School, Baguio, P. I. Effective as of July 1st.

WHITE, REV. JOHN, formerly rector of St. Paul's and I U parishes, Kent County, Maryland (E.); to be rector of St. Mary's Whitechapel, Denton, and associated parishes at Greensboro and Hillsboro, Maryland (E.). Address, St. Mary's Rectory, Denton, Maryland.

NEW ADDRESSES

BARRE, REV. DAVID, formerly 413 E. 12th Ave.; 1216 W. First Ave., Columbus, Ohio.

JOHNSON, REV. WILLIAM O., formerly 2955 N. Frederick Ave.; 2724 N. Prospect Ave., Milwaukee, Wis.

RESIGNATION

CHARNOCK, REV. ROGER, PH.D., as rector of Christ Church, Indiana, and St. Peter's Church, Blairsville, Pa. (P.). He will be in residence as chaplain of novices at St. Barnabas' Home, Gibsonia, Pa.

ORDINATIONS

PRIESTS

CENTRAL NEW YORK—The Rev. FRANK LLOYD TITUS was advanced to the priesthood by Bishop Fiske of Central New York, in Trinity Church, Watertown, February 2d. The Rev. Walter C. Middleton presented the candidate; the Rev. Paul S. Olver preached the sermon. The Rev. Mr. Titus will continue as curate at Trinity Church, Watertown, N. Y.

OHIO—The Rev. KENNETH G. T. STANLEY and the Rev. KENNETH C. WILSON were advanced to the priesthood by Bishop Rogers of Ohio in Trinity Cathedral, Cleveland, February 6th. The Rev. Mr. Stanley, presented by the Rev. Russell K. Caulk, is junior curate at Trinity Cathedral, Cleveland, with address at Euclid at 22d St. The Rev. Mr. Wilson, presented by the Rev. Herman S. Sidener, is to be priest in charge of St. Stephen's Mission, Cleveland, with address at 863 E. 150th St.

The Rev. Charles E. Byrer, D.D., preached the sermon.

DEACONS

HAITI—CATULLE BENEDICT, LOUIS ABEL OSCAR MACOMBE, and EMMANUEL EDON DUMONT MORISSEAU were ordained to the diaconate by Bishop Carson of Haiti in the Cathedral of the Holy Trinity, Port au Prince, January 28th. The Ven. Elie O. Najac, archdeacon of Port de Paix, preached the sermon. The Rev. David B. Macombe presented his son, and the Rev. George E. Benedict presented his son, and also presented the Rev. Mr. Morisseau.

The Rev. Mr. Benedict will be associated with Archdeacon Najac at Port de Paix; the Rev. Mr. Macombe will be associated with his father, among the missions of the Leogane mountains; and the Rev. Mr. Morisseau will be associated with the Rev. Felix D. Juste at Cayes, his native city.

SAN JOAQUIN—DUNCAN GRANT PORTEOUS was ordained to the diaconate by Bishop Sanford of the District of San Joaquin in St. James' Cathedral, Fresno, January 25th. The candidate, presented by the Rev. Quincy Ewing, is to be vicar at St. Paul's Church, Visalia, Calif., with address at 216 Encina Ave. Bishop Stevens preached the sermon.

DEPRIVATION

MACEWAN, NIGEL SAVAGE, Presbyter, by the Bishop of Easton, January 15, 1934. Release and deprivation at his own request. For causes not affecting his moral character.

NEW CORRESPONDENT

LONG ISLAND—The Rev. CHARLES HENRY WEBB, 35 Kingston Ave., Brooklyn, N. Y., as diocesan correspondent for THE LIVING CHURCH, succeeding the Rev. P. C. Webb, resigned.



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 FOUNDED BY SAMUEL A. B. MERCER

VOL. XVI JANUARY, 1934 No. 1

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- "When Half-Gods Go".....Theodore O. Wedel
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- Notes on New Books

Published by

ANGLICAN THEOLOGICAL REVIEW

600 Haven Street EVANSTON, ILLINOIS
 \$1.00 A NUMBER \$3.00 A YEAR

CORRESPONDENCE

All communications published under this head must be signed by the actual name of the writer. The Editor is not responsible for the opinions expressed, but reserves the right to exercise discretion as to what shall be published. Letters must ordinarily not exceed five hundred words in length.

Canon Bell and Fascism

TO THE EDITOR: Canon Bell's laudation of Italian Fascism (L. C., January 27th) would carry more weight if he did not so obviously depend for his information on Fascist sources and so uncritically accept Fascist self-praise at its face value. Among Fascist sources I must, I fear, include that carefully staged picture—Canon Bell's "gay, colorful Utopia"—which Fascist-controlled Italy exhibits to the foreign tourist. Hidden behind the scenes is a reality which is far other. Extreme and growing poverty; a national budget further and further out of balance; graft, bankruptcies, suicides; increasing sickness—tuberculosis, pellagra; a rising death-rate, and a birth-rate which, despite all propaganda, continues to fall—these are some of the fruits of "creative dictatorship." For them there is no "blazing publicity"; but some of the data are accessible. Readers of Italian can follow them from week to week in *Liberta*, and at longer intervals, with a more scholarly completeness, in *Quaderni di Giustizia e Liberta*. Both periodicals are published in Paris—in Italy they can appear only in the clandestine format which can hardly be read save with a magnifying glass.

In English the sources are few. But special knowledge is not needed to see some of the weaknesses of the Fascist case as Canon Bell presents it. "Fascism believes that labor should organize freely"—in government-controlled unions, of course—but denies it the right to strike. "Labor must appeal to the state for justice." Even without knowing that every so-called representative of labor is a government appointee, one can guess what the freedom and the justice amount to. "If the people cannot be persuaded to like these things and to applaud them, then of course the dictatorship must fall." Under the technical conditions of today, overthrowing a military despotism is no such simple matter. "It was to the young men that Mussolini appealed." Who does not? The young men of Italy have answered other appeals besides Mussolini's. As a result, many of the best and bravest of them are today in exile, in prison, or in the grave. The ghastly record of the Fascist Terror Canon Bell dismisses with one phrase—"not much fun." Neither was the Crucifixion.

Many more things might be said. I content myself with two. Our Lord Jesus Christ is no dictator. And He died not only for the average man, that "incompetent ass," but also for the "elect," the "creative-minded," the "socially responsible," the "political geniuses." Yes, even for Mussolini.

CHARLOTTE ISABEL CLAFLIN.

Buffalo, N. Y.

Calendar Reform

TO THE EDITOR: In connection with the subject of Calendar Reform, endorsed in your editorial columns, I wonder if there would be anything gained, or any chance of such a suggestion being given any consideration, if Church people should urge upon the reformers and advocates of the revised 12-month calendar that Sunday, December 1st, rather than January, be taken thereafter as the beginning of the year. This would make the secular year coincide with the ecclesiastical one, beginning it on the First Sunday in Advent, and so should appeal

to the whole Christian world, obviating some of the objections offered from papal and other Christian quarters. January 1st is such a purely artificial and meaningless date on which to open a new year. The fiscal year begins in August, the academic year in September, the natural year in March, and so on and so on. But to begin in December gives a real meaning to "New Year's Day" which the present date entirely lacks.

(Prof.) JARED S. MOORE.

Western Reserve University,
Cleveland, Ohio.

"Facts and Figures"

TO THE EDITOR: Your Facts and Figures (L. C., February 3d) is an interesting editorial. Having been a diocesan secretary, I sympathize deeply with you in the desire for prompt and accurate statistics.

But why the fervent desire for *bigger* as well as *better* statistics? A very little experience with the statistics as to "baptized persons" and "communicants" indicates that the compiled results are hardly worth the paper they are printed on. The reason is clear. We have no authorized and accepted definition of terms. There is very little value in counting any but the "effectives."

Gideon's army was too large. Why not advocate statistics which will show the number of "active" communicants, or of those "in good standing," and have a definition of "good" standing. For is it not true that in a desire to amplify the figures and magnify the status of the Church there are reported many communicants who do not communicate or contribute or serve, having perhaps removed without letters of transfer, or having lapsed from activity or faith? There must inevitably be a wide variation in statistics as long as some of the clergy include every possible person whose name has ever appeared on their lists, while others try to give a more truthful report of persons actually living as "communicants." Does anyone suppose that the grand total of communicants indicates the number of faithful, worshipping, contributing, communicating members of this Church? Or is it generally conceded that it includes many who have lapsed from fidelity? And if the latter, how can we congratulate ourselves over the "grand total"? Perhaps nothing would more strengthen the Church than a real rule of discipline by which confirmed persons would be made to realize that unless they continued to "hear the Church" as to their basic duties of membership they would be regarded as "heathen men and publicans" in need of conversion before they could hope for salvation.

And how can the number of baptized persons be reported with accuracy when we have so many divided families. When do we include, and when do we exclude, those persons on our calling lists who have been baptized, outside the Church?

It is an appalling thing to visit a parish which reports 500 communicants and find less than 100 persons of all ages present at the principal Sunday service. Something is wrong. Is it not in part the mania for *bigger statistics*? Do we not really hate to face the *weakness* of the Church?

(Rev.) THEODORE HAYDN.

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Church Booklets

LENTEN BOOKLETS

No. 55—LENT IS FOR ALL CHRISTIANS. By the Rev. M. M. MOORE.

An appeal to all Christians, whether Churchmen or members of various denominations, to consider the importance of a special season of fasting and prayer—pointing out the duties and blessings of a faithfully observed Lent. The author is well able to take the point of view of the outsider and show clearly just what his title indicates that *Lent Is for All Christians*. 2 cts.

No. 37—THE LENTEN FAST. By the Rev. CHARLES T. STOUT.

In seven pages this booklet sets forth simply and clearly the use and principle of Lent, and shows the opportunity Lent offers for self-discipline and spiritual growth through prayer, fasting, Bible reading, and self-examination. 2 cts.

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EDITORIALS & COMMENTS

What Would Jesus Do?

WE OFTEN hear the question asked, What would Jesus do if He were in the world today? What would He do about international affairs? What about industrial questions? Above all, what would be His attitude toward the Church?

Those who pose these questions strangely enough generally come to the conclusion that His decision would be the same as their own. In effect, instead of seeing themselves as creatures made in the image of God they create anew a God in their own images—that is, if they believe in the Divinity of our Lord. Unfortunately, those who refer to Him most glibly and familiarly as “Jesus” and are most ready with a dictum as to what He would do in this or that circumstance, all too often regard Him as a sort of glorified itinerant preacher of the past rather than as the eternal living Son of God.

The real question that devolves upon each one of us to answer is not “What would Jesus do?” but rather the question torn from the anguished soul of Saul of Tarsus when he was stricken by the blinding vision on the road to Damascus: “Lord, what wilt Thou have me to do?”

Our Lord recognizes the individuality of each one of us and has a separate and distinct work for each of us to do. No one of us could do the work that He did during His earthly life and ministry, and He was able to say of that phase of His work, when He was dying on the Cross, “It is finished.”

But when we ask that other question, “Lord, what wilt Thou have me to do?” each of us, looking within his own soul, will find an unique answer appropriate only to himself. Yet there are other answers also appropriate to the entire body of Christians, since Christianity is not only an individual but also a corporate and social matter. If one is really in earnest in asking this question, perhaps the best way to find the answer, so far as the corporate character of Christianity is concerned, is to turn to the scriptural record of the primitive Church, for surely those early Christians, many of whom had seen our Lord and heard Him teach, were making a sincere effort in their lives to answer it. Surely their experience ought to provide an answer applicable to us as well as to them.

Dr. Charles Clayton Morrison, in his valuable book, *The Social Gospel and the Christian Cultus*, has truly observed that early Christianity was not primarily individual but social. (We may say in passing that for that very reason we do not like the expression “social gospel,” since it seems to imply that there is more than one Gospel. In fact, there is but one Christian Gospel and it is both social and individual.) As Dr. Morrison says (pp. 186-187):

“The early Christian movement was as passionately social—in its way—as is the Communist enterprise in Russia. Its glory, its radiant joy, its passionate devotion, its morality, its piety, its self-sacrifice, its heroism, were all derived from its consciousness that it was inaugurating a new kind of human society. The fact that apostles and disciples looked for the early return of their Lord finally to effectuate the new order is only one of numerous details concerning which they were mistaken, but none of which affects at all our contention that their personal experience was the reflection of and their reaction to a great social vision and program which was to be realized under the leadership and the final presence of the Lord Jesus Christ. To believe on Him was to identify oneself with the new society which in their minds stood over against both the Jewish social system with which the earliest disciples were identified, and the pagan system which as Jews they hated and as Christians they condemned. The Christian society was to supersede them both. It was to supersede Judaism by fulfilling it, and paganism by vanquishing it. The first Christians thought of their movement primarily in social terms, and it was from their great joy and enthusiasm in participating in the new order that their personal experience of salvation and grace was derived.”

WHAT answer then do we find to this question, “Lord, what wilt Thou have me to do?” in the record of the primitive Church embodied in the Bible? In fact, we find not one but many successive answers and if we reflect upon them for a few moments we shall find that they lay down the principles of the beginnings of the Christian life which are alike for us all.

The first is this: “Repent and be baptized every one of you in the Name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost” (Acts 2:38). Thus

the sincere seeker after our Lord's will will become a member of His Church through baptism.

The second: "Have ye received the Holy Ghost since ye believed?" (Acts 19:2). "For as yet He was fallen upon none of them; only they were baptized in the name of the Lord Jesus" (Acts 8:16). "Then laid they (the apostles) their hands on them, and they received the Holy Ghost" (Acts 8:17). So he will not only be baptized but also confirmed.

The third: "And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers" (Acts 2:42). Therefore he will be in communion with the apostles through the Church of which they were the first bishops and will participate in the apostolic worship through the Holy Communion and the prayers of the Liturgy.

The fourth: "Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you. Whoso eateth My flesh, and drinketh My blood, hath eternal life; and I will raise him up at the last day" (St. John 6:53, 54). Therefore he will not only worship but will be a regular partaker of the Holy Communion, preparing for the reception of the Blessed Sacrament carefully and prayerfully as befits such a solemn act.

The fifth: "If he neglect to hear the Church, let him be unto thee as an heathen man and a publican" (St. Matthew 18:17). This is a hard saying and one that would be rejected today as a bit of arrogant intolerance if it were made by a modern preacher on his own authority. It comes to us, however, on no less an authority than that of our Lord Himself. Therefore, he who seeks a reply to this question will be obedient to the teachings, customs, and godly admonitions of the Christian Church.

Having then established the foundation of the Christian life, "Leaving the principles of the doctrine of Christ, let us go on unto perfection" (Hebrews 6:1). Following this precept, our hypothetical inquirer will govern his life so as to reach the highest degree of holiness and loving service of which God has made him capable. In doing this, seeking through prayer and communion to know his individual reply to the question, Lord, what wilt Thou have me to do?, he will find his special vocation and the place in the life and work of the Church Militant to which he is especially called by our Lord and for the achievement of which he is endowed with such talents as may be required.

As we enter another Lenten season it is an appropriate time for each one of us to adopt the questioning attitude of the hypothetical seeker after truth whom we have been considering and devote these weeks to finding an answer, not to the question, What would Jesus do? but to the very practical one, Lord, what wilt Thou have *me* to do?

HERE IS a splendid ten-point program being undertaken by one of the most wide-awake dioceses in the Church, under the leadership of its Bishop, to carry forward the Presiding Bishop's plan for a Church-Wide Endeavor of devotion, worship, and reconsecration:

Carrying Out the Church's Endeavor 1. A family friendly visitation is to be held in each parish, with committees of wardens and vestrymen, of members of the young people's organizations, of the Every Member Canvass committee, and other groups of workers, to visit all parishioners, not asking them to make any specific promises of any kind but rather showing friendly interest in them on the part of the Church.

2. This is to be followed up by an effort, either through a second visit or by mail, to get people to become more faithful, regular, and conscientious in church attendance and worship, with more frequent and carefully prepared Communions. A card has been prepared telling what others have done in regard to making a pledge to these ends, and while no one is asked to make a specific pledge of church attendance each is asked to join in making a loyal effort.

3. The first part of this program is concentrated on the present Lent, as the beginning of the year of Church-Wide Endeavor. Later, plans will be offered for a second effort ending at Whitsunday; then for a new forward movement, with a Witness Sunday in October; finally, a special observance in Advent carrying the results of the year of special consecration into the Church's new year.

4. In some of the parishes, the rectors are taking their part in the general plan with methods of their own. In one parish, a central group of people is pledged to regular attendance at all Lenten services, and this group will be the nucleus for building up a larger measure of loyalty in public worship. In another parish, individuals have volunteered to use their automobiles to get people to church who could not otherwise attend.

5. Study classes of men and women are being formed, using the study program recently prepared by Mr. and Mrs. Leon C. Palmer and published by the Brotherhood of St. Andrew, or else dealing with such topics as the early history of the Church, the story of the Church in this country, or the life of Christ. The Bishop has recommended, also, certain books in preparation for Confirmation and for the clergy and more thoughtful laity, especially the series of brief addresses recently broadcast by religious leaders in England and now published as *Radio Talks on Religion: God and the World Through Christian Eyes*.

6. In several parishes where the men are cooperating in the plan, group meetings are being held at private houses. For example, in a large city where communicants are widely scattered, meetings are held at homes in each section of the city, opening with prayer and continuing with informal discussion of questions of faith and practice.

7. The suggestion has been made that all meetings of parish organizations be opened with prayer and some announcement about the year of Church-Wide Endeavor.

8. Every parish program is to be emphasized as a part of the larger movement on the part of the entire Church-wide solidarity.

9. The Bishop has made suggestions to the clergy about special courses of sermons, carrying out the general thought of this corporate seeking after the Purpose of God, as well as special instructions, both doctrinal and devotional.

10. Each organization in the diocese, such as the Brotherhood of St. Andrew, the Daughters of the King, and the Young People's Fellowship, has been asked to take a special task in the promotion of the general plans, and to make itself responsible for the successful forwarding of it.

Yes, you have guessed it! The diocese is Central New York, under the vigorous leadership of Bishop Fiske.

Other dioceses are responding to the Presiding Bishop's Call with equal whole-hearted devotion, each in its own way. We shall be glad to publish similar summaries, from time to time, of the ways in which they are carrying forward the Church-Wide Endeavor, in order that other dioceses, parishes, and individual Church people may find helpful suggestions in them.

DR. WOOLEY'S ARTICLE, *The People and the Peace Movement*, published in this issue, is both interesting and important. We are so accustomed to hearing, reading, and speaking of the failure of the Disarmament Conference, of the League of Nations, and of other efforts toward

the establishment of permanent international peace, that we almost inevitably fall into a defeatist attitude and assume that all such movements are getting nowhere—and that with an ever-increasing rapidity! Thus, from the conviction that the World War was a war that ended all war—a belief that was speedily lost fifteen years ago as the peace conference dragged on and the various politically inspired treaties were signed—we drifted into the realization that there might be another world conflict, unless . . . Now, as Dr. Wooley forcibly reminds us, we have drifted into the very dangerous frame of mind in which we tacitly accept "the next war" as inevitable. And there is no more certain way of making "the next war" inevitable than by allowing that thought to permeate the minds of the world and guide the actions alike of statesmen and of citizens.

Dr. Wooley sounds a more hopeful note. The situation is exceedingly grave—there is no blinking that fact. It is even graver today than when she wrote this article two or three weeks ago, owing to the serious disturbances in France. But it is not hopeless. The door to world peace is not yet closed. But "the price of keeping it open is the price of coöperation, which the nations seem to find it so difficult to pay." Yet we pay an even greater price for war—a price so increasingly great that it is doubtful whether or not civilization can succeed in paying it should "the next war" come to pass. "Coöperation, or competition in arms—inevitably leading to the battle-field—there is no third roadway on the international map." It is a solemn thought, and comes to us with exceptional weight from this well-informed student of world affairs, who was one of the American representatives at the Geneva Conference.

We in this country are in a position to wield an influence for peace such as no European land can wield. For the nations of Europe and Asia are dominated by Fear. France is afraid of Germany; Germany is afraid of Russia; Russia is afraid of Japan. France fears a dictatorship; most of the other nations, having dictatorships, fear Communism. And everywhere there is the tramp, tramp, tramp of military feet and the hoarse shout of command as the nations prepare, prepare, prepare—for what? For "the next war."

We cannot withdraw from the current of world affairs. With airplanes able to fly three miles a minute and to span oceans in mass formation, as our naval planes did in their spectacular flight to Hawaii, the Atlantic and the Pacific have become to us as little more than the moats that surrounded medieval castle-fortresses. And then the lord of the manor could drop his portcullis and raise his drawbridge; a modern nation cannot so defend itself.

But we are sufficiently distant from the clash of populations and ideas that is Europe so that we can view things from a little better perspective, and we ought to be able to use that perspective to help the world to a saner outlook. We are not so close to the trees that we cannot see the woods, but unfortunately they seem, like Birnam Wood at Dunsinane, to be moving against us and against all humanity.

There is, however, a force on earth greater than that of arms—the force of thought. Alexander's armies conquered the known world of his day, but the power of Greek thought continued after the cities built by the Macedonian had crumbled

into dust. Rome suffered its decline and fall, but its political thought is reborn in the Fascism of Mussolini. Cyrus and Caesar, Nero and Napoleon are dead, but Plato and Aristotle—yes and, alas, Metternich and Nietzsche—are alive, for thought is a power that is not interred with the body in which it has its temporary lodging. We must, therefore, not allow the thought of the world to acquiesce in an attitude of defeatism; to talk about "the next war" and to plan and prepare for it will be but to invite and hasten it.

That does not mean that we should blind our eyes to the facts of the world situation. To cry Peace, peace, when there is no peace is quite as foolish and destructive as to yield to the hysteria of Fear. The way to peace leads neither through the fool's paradise of unwarranted optimism nor the ignominious surrender of pessimism and resignation. It can be found only through clear vision, high determination, and the reverent resolve to use our free wills in coöperation with the Will of God to achieve the high destiny that He has set before us, but in the attainment of which we, creatures of His though we are, must unite our purposes with His divine purpose.

MODERNISM is on the increase—so headlines tell us, reporting the results of a questionnaire circulated recently among Chicago clergymen by Professor George H. Betts of Northwestern University in Evanston. The "figures," we are told, "show that Congregationalists and Episcopalians lead in the advance, with Baptists and Lutherans holding most rigidly to traditional forms of belief as stated in historic creeds."

Ask Me
No Other

Well, let's see. The question that seems to have made the greatest impression on the daily press is, "Did Jesus make the world?" This question, which, we are told, "rocked the early Christian Church for generations," was answered in the negative by 60 per cent of the clergymen of the Episcopal Church, though 84 per cent of the Lutherans voted for it. Now, what historic creed makes any such statement? Certainly not that of the Apostles, nor the one commonly called the Nicene, for each of these plainly states that God the Father Almighty is "Maker of heaven and earth." Is it possible that even a minority of the priests of the Church who answered this question fell into the confusion of thought that seems to have characterized the majority of Lutherans, and attributed to God the Son that which Christianity has ever taught is the act of God the Father? No increase in modernism, but a decided decrease in the ability to think straight seems to be indicated by the fact that so large a minority voted as reported. But the question sounds to us like what in college we called a "catch question," and we doubt if those who voted "aye" realized what they were endorsing.

As to other questions, 45 per cent of the Churchmen denied belief in the devil, and 26 per cent did not think that heaven existed "as a place." Hold on there, Professor Betts, that's another catch question. What do you mean by "as a place"?

Hell fared worse than heaven in the balloting among the clergy of the Church, 96 per cent of them voting against belief in "a burning hell." There again the adjective makes quite a difference. Dante, perhaps because he was accustomed to Italian summers, in one passage pictures a frigid and frozen hell.

Churchmen rejected, by a 94 to 6 ratio, the statement that "everything the Bible tells about really happened just the way

it was told," though majorities of the Lutherans and Baptists showed that they still cling to this basic tenet of Fundamentalism. When it came to the weather, that perennial topic of desultory conversation, Episcopalians agreed with Congregationalists, Methodists, and Presbyterians that it was past praying for, but the Baptists and Lutherans, not willing to agree with Mark Twain that everybody talks about the weather but nobody does anything about it, felt that prayer was efficacious in influencing it.

Another catch question was: "Because of the wonders connected with the birth of Jesus, should we think of Him as the Son of God?" A special dispatch to the *New York Times* tells us that this question "implicates the doctrine of the Virgin birth." We think it "implicates" the genius of Professor Betts in thinking up tricky questions, for it ties up one's belief with the reasons for it in a way that makes it impossible to separate the one from the other. One might as well ask, "Do you believe that the world is round because globes are made that way?" Anyhow 89 per cent of the Churchmen, apparently not willing to base their faith on signs and wonders instead of reason and revelation, voted in the negative. Also Episcopalians were sincere enough to subscribe 100 per cent to the statement that "people who belong to our Church are no better Christians than those who belong to another."

Some time we should like to send a questionnaire to the clergy asking what they think of people who send questionnaires to the clergy, especially when they fill them with trick questions and then make sweeping generalizations as a result of the replies they receive.

Through the Editor's Window

A NOTE in the *Spirit of Missions* to the effect that officials of the Southern Methodist Church have discovered that four-fifths of the members of that communion receive no Church paper has set us thinking. The Episcopal Church has, in round numbers, 1,340,000 communicants. But the total combined circulation of the *Spirit of Missions*, the three Church weeklies, the *Churchman*, and the monthly Church magazines of general distribution does not exceed 100,000, and is probably less. In other words, less than eight per cent of the members of the Episcopal Church read a Church periodical. And the Southern Methodists are concerned because only 20 per cent of their members subscribe!

THE NUMBER of Episcopalians in *Who's Who in America* is far greater than that of any other religious group, in proportion to numerical strength. Churchmen in colleges and universities also bear a larger ratio to the total number of individuals in those institutions than the strength of the Church bears to the population of the country. These facts seem to indicate that Churchmen are exceptionally well informed about things in general, but not about the Church. Perhaps that explains a good many of our alleged peculiarities.

THE "BISHOP'S PENCE" plan of the diocese of Chicago is now famous throughout the Church. In his diocesan paper Bishop Stewart tells of a "pence-man" in one parish who insisted on having an office of his own. One was provided in the attic of the parish house, and was promptly named "The Pence-House."

ADD PERILS of Being an Editor: *Boys' Life*, observing that window cleaners are not the only men whose occupation is hazardous, relates the tragic story of a magazine editor who dropped eleven stories into a waste basket.



The Sanctuary

Rev. George L. Richardson, D.D.,
Editor

Take Heed

READ I Corinthians 10: 12, 13.

OUR MEDITATIONS during Lent will all deal with the subject of temptation and be based upon a single passage from one of St. Paul's Epistles to the Corinthians. There is an advantage sometimes in concentrating attention on a short portion of Holy Scripture instead of passing from one topic to another. There are hidden depths of meaning in many of the great sayings of the Bible which do not yield themselves at the first reading, nor sometimes after many readings.

1. "Let him that thinketh he standeth take heed lest he fall." This is a warning for the beginning of Lent. It should prompt one to that wholesome exercise of self-scrutiny, which is one of Lent's appointed disciplines. Self-scrutiny is the only possible remedy against the besetting fault of self-deception. It is terribly easy to lie to oneself, even easier than lying to one's neighbor. Pride or vanity or cowardice or just plain laziness, spiritual sloth, may betray the most experienced Christian and lead to a perilous situation as to our own standing and progress. Moreover, it is precisely at a time when one has been spiritually exalted that the danger is greatest. Our Lord's temptation came *after* He had fasted forty days. It was not at the beginning, but at the end of a period of intense devotion and discipline that the tempter came.

2. Let us bear in mind also the fact that many of the most subtle temptations are unrecognized as such. They come in disguise, wolves in sheep's clothing. This is precisely because the most terrible sins are always perversions of high and worthy traits. Sinful pride is the diversion under the spell of selfishness of that self-respect which is vitally essential to character. Sinful anger is the misuse of that force of moral indignation which we see sometimes exhibited by our Lord, a gift of God intended to be the motive power of reformation, and the safeguard against many a shameful fault. And so all down the line of the great capital sins, one finds the great need of discernment in order that the false may be separated from the true, the wheat from the chaff, the genuine from the counterfeit. It is this fact that gives importance to the work of spiritual direction, which is too much neglected in our branch of the Church. One often needs to go to a spiritual counsellor, whether in sacramental confession or in informal consultation, in order to have the benefit of a frank and impartial estimate of one's moods and tendencies. The expert in spiritual things may be able to penetrate beneath those disguises which are so baffling to ourselves and enable us to take heed lest we fall.

3. Just as it is true that temptation may come at the end of a period of spiritual exaltation and that it may come disguised so that it is unrecognized, so it is true that every period of life has its special form of temptation which lies in ambush and may overcome one when the very gates of the City of Light are in view.

"The grey-haired saint may fail at last,
The surest guide a wanderer prove.
Death only binds us fast
To the bright shore of love."

The temptations of middle age or of the last years of life are different from those of full-blooded youth, and often are more subtle and deadly. The exercises and disciplines of earlier years must be changed to meet new conditions. There is no stage of spiritual attainment when we may cease to be on guard nor think we have no need of spiritual awareness. "Let him that thinketh he standeth take heed lest he fall."

O Lord Jesus Christ, who hast bidden thy servants to watch and pray lest they enter into temptation, deliver us from our sins, and grant to us such humility and perseverance that we may be faithful unto the end. Amen.

The Ministry of the Word

By Fr. Joseph, O.S.F.

Superior, Order of St. Francis

TO THE Catholic there is an indissoluble connection between the written word of Holy Scripture, the spoken word of Christian teaching, and the Incarnate Word of Catholic worship. Each is rightly called the "Word of God." The written word gives us a record of God's gradual self-revelation to man, culminating in His appearance as the Incarnate Word, which is the only revelation man can grasp, the revelation of God in human terms. The spoken word is the attempt to interpret this self-made revelation of God to the understanding of the creature. The ministry of the word, therefore, is the communication to human souls of the self-revelation of God. More simply stated, it is the communication of Jesus to man. This is the sole purpose of the Church, her sacraments, her teachings, her discipline, her social activities, "to gather together in one all things in Christ."¹

Hence "the ministry of the word," broadly interpreted, is co-extensive with Christian activity. However, in common usage it is understood to refer only to "the spoken word," that is, teaching the Scriptures or Church doctrine. Even this is a much wider matter than mere sermonizing. For example, the gift of Jesus in the Blessed Sacrament is administered by the spoken word, and we ask the merciful Father to bless and sanctify the gifts of bread and wine with His Word and Holy Spirit.² This brings us into the field of liturgics. And note that even the accompanying ceremonial is a legitimate part of the ministry of the spoken word because by it in outward sign the knowledge of divine things is conveyed to the mind through the imagination. The ordination of deaf mutes, whose only method of communication is the sign manual, makes clear that the Episcopal Church considers signs made by the body to be quite as real a language for teaching and worship as sounds made by the throat.

The Christian mother teaching her child to pray, the Christian father teaching his son to be brave, the Christian lad serving at the altar, quite as much as the preacher in the pulpit is engaged in the ministry of the word. The Catholic religion has always been fertile in methods of extending and popularizing a knowledge of eternal life. Indeed, one of the greatest faults of Protestantism has been the attempt to narrow down the ministry of the word to mere sermonizing, which appeals primarily to the intellect. This is precisely the faculty which, according to modern psychologists, plays a subordinate part in moulding character. Emotion and imagination are the well-springs of action. Hence the Stations of the Cross often furnish a better sermon on the passion than the most eloquent tongue can utter. Certainly the reverent liturgical pageants of Candlemas and the three last days of Holy Week are calculated to teach what mere sermons cannot.

Therefore we must not take too narrow a view of the ministry of the word. The homely speech of the ignorant lay brother in the market place was once felt to be as much a part of the Catholic system as the glowing eloquence of the greatest doctor of the Church. And real Christian living is always an irrefutable apologetic for the truth of Christian doctrine.

But in spite of an unwillingness to set preaching on a pedestal above and apart from other forms of the ministry of the word,

THIS paper is one of a series on "Liberal Catholicism and the Modern World," written for THE LIVING CHURCH by leading scholars of the Church, under the general editorship of Dr. Frank Gavin, of General Theological Seminary. ¶ The series as a whole is designed to apply the faith and practice of Liberal Catholicism to the many phases of modern life and thought. Each paper is complete in itself.

Catholics have always insisted on the great importance of formal teaching by her authorized teachers. They have never belittled preaching even when they have insisted that mere sermons are not the sole means of grace and that the ministry of the word is a bigger thing than mere preaching. If eternal life is in any sense given in the sacraments, then preaching can never usurp the place of the sacraments. If Jesus Christ is present in the Eucharist, then preaching can never supersede worship.

Yet because the ministry of the word prepares the way for the reception of the Catholic faith and sacraments and for the activity of Catholic worship and works, it must always have a first place in all our efforts. The sacraments confer, maintain, and develop the character of God's sonship in mankind. Therefore the ministry of the word must first confer a knowledge of and desire for the grace and truth which came by Jesus Christ, and then must teach man how to use the grace received, that is, how to act and speak before his heavenly Father and what to desire and expect of the Father's love and justice both in time and eternity. Hence either the formal or informal ministry of the word must encourage and restrain the Catholic at every step from the cradle to the grave. This means teaching doctrine, morals, worship, and methods of self-discipline and sanctification, in other words, dogmatic, moral, mystical, and ascetic theology.

The proper Catholic emphasis on preaching is reflected in the Prayer Book in many places. In the Ordinal the Church emphasizes preaching and teaching, and places "the word" alongside of the sacraments and even uses the phrase to include the sacraments, as for example in the collect which begins the Office for the Consecration of a Bishop.

THOSE who say that Catholics underestimate the value of preaching should consider the legends of the saints, which are of evidential value on this point because at least they show Catholic instinct expressed in imagination. St. Francis preached to the very birds of the air, and his great son, St. Anthony, when a congregation would not listen, bespoke his glowing words to the fishes of the river: "Woe is unto me if I preach not the gospel."³ Catholics therefore yield to none in honoring preaching.

However, Catholic preaching has a uniqueness which it derives from two things, from its content and from its character, from its body and from its spirit. If there has been a divine revelation we must not shun to declare "all the counsel of God."⁴ Such a revelation will be a supernatural religion, which rests on divine authority, and so makes its appeal to faith.

The content of Catholic preaching will naturally be all that concerns the Catholic religion, and the Church's past knowledge of this has been fairly well systematized under the four heads mentioned above. It is true, of course, that preaching mere technicalities of theology, be it dogmatic, moral, ascetic, or mystical, is not ministering Jesus to souls. Preachers must do more than present a digest of theology in their sermons. But it is true also that priests should not be amateurs in their own field. It is their business to know the subject matter of their preaching in a

¹ Ephesians 1:10.

² Prayer of Consecration. American Prayer Book.

³ I Corinthians 9:16.

⁴ Acts 20:27.

thorough-going way. They must know it intellectually through hard study, and then they must know it from experience as the fruit of much prayer, meditation, and self-discipline. The fact that one hears theology sneered at, as though well nigh two thousand years of codified experience of Christ's revelation and its bearing on human life can be safely ignored by those who are ordained to extend that experience today, is a sad commentary on the shallow conceit of the human mind.

IGNORANCE is ever a fatal handicap. Obviously a preacher cannot preach what he does not know. Because a man believes and practises his religion does not mean that he is sufficiently prepared to be a preacher. If "the priest's lips should keep knowledge"⁵ they should first find it. And it is not always to be found in seminary courses or clergy conferences or even in the attractive little handbooks which make up the greater part of so many clerical libraries. The preacher needs real and first-hand acquaintance with the great Catholic thinkers past and present. There is some knowledge of dogmatic theology among us, a little of moral theology, but almost none of ascetic theology or of that science of prayer known as mystical theology. Nothing can take the place of a thorough grounding in these fundamentals, all the more so because this is an age when the revaluation of the Church's systematic theology is taking place. How shall we rethink this theology in terms of modern thought and retell it in modern speech if we do not study it at its fountain sources?

The distinctive character of Catholic preaching, however, is chiefly determined by the Catholic conception of what religion is. For Catholicism proclaims something more than a set of doctrines, something more than a moral code, something more than rules of self-discipline, something more than forms of worship.

It is concerned with revealing a Person, a God incarnate in human life, who is Himself the light and life of mankind. It seeks much more than to make the relationship of man to man a right one. Rather it calls men into union with God as the proper basis of individual and social life, and looks upon such a life as the beginning in time of an eternal order.

Hence the ministry of the word must declare the eternal truth which God has revealed as the rationale of this order, and doctrine must be taught. Moreover, the reasonableness and certainty of this doctrine must be shown, hence scientific method and the results of criticism must be employed. But in declaring this doctrine as the revelation of God it must not only show its reasonableness, but it must primarily make an appeal to faith. It must stir men to seek for union with God through prayer and the other divinely appointed means of grace and hence must make known the science of prayer and also all that concerns cultus and sacrament, *i.e.*, not only the doctrine of sacrament and worship but the externalities through which the cultus expresses itself, namely, liturgical language and ceremonial action. This means that the supernatural character of our religion must be indicated even when humanly-developed externals are discussed. It must teach morality, or rather, shall we say, it must make plain what God expects of a human being who has been called out of the world into the kingdom of God and its relationships. Hence it must do more than publish ethical theories. It must enunciate a program of action with a certainty that springs from its divine authority, that is, with the urgency of the claims of its authority over the human conscience.

This point should not be passed over too quickly. The basis of the Catholic religion, more especially of Catholic morals, is much misunderstood. It does not rest on mere human reason alone but is grounded in a study of the Christ life and hence rests primarily on a God-given revelation. To illustrate, take the Catholic teaching on the subject of chastity. This does not proceed from an investigation of human passions and desires and the social needs of man and then decide, as many modern moralists do, that ideas of chastity or marriage must be adapted to modern ideas of sex. It proceeds rather from a consideration

of Christ's teaching concerning chastity and marriage to decide what He wants us to do. Whatever the new psychology or any other human science can teach us about man and society, we gladly welcome to our store of knowledge. But we are conscious always that our moral system, quite as much as our doctrinal system, gets its authority from a divine revelation to man of God's eternal truth. This is true also of the basic ideas of Catholic worship and discipline quite as much as of faith and morals.

For religion to the Catholic is synonymous with the idea that God not only wishes to be known by man but that He and His will can be known with a certainty. It postulates that He made Himself known, and also that in doing so He provided a guarantee for the continuance of this knowledge to all time, so that it would be available for the purpose of giving an assured religious experience.

"That which was from the beginning, that which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the word of life . . . declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ."⁶ This idea of fellowship, the idea of individuals linked together with each other and with God in a bond which was constituted by a definite revelation made by God and which is maintained by virtue of a divinely-ordered method of self-perpetuation, in other words, the idea of the corporate character of religion exemplified in the Church as the mystical body of Christ, determines the particular genius of Catholic preaching.

The Catholic Church is not a myriad of separate souls uncertainly seeking for a Christ hard to find. The Church is the company of souls who have already been found by Christ and united to His mind and heart so that His thoughts and desires can be communicated to them. Thus the consensus of belief which we call the Catholic Faith is the corporate consciousness of the Church of a continuous spiritual experience of Jesus and the truth of His teaching since the very time when He instituted and authorized her corporate life.

Hence this faith seems to the Catholic of necessity to be a more adequate conception of truth than the system of any other teacher, no matter how great his mind or how keen his perceptions. Therefore much of religion is to the Catholic beyond question—it rests upon the authority of Christ, and practically, for the Catholic, the authority of the Church is the authority of Christ, according to the dictum, "the authority of the kingdom is the authority of the king." Or again as some one has said, "Authority is the influence upon the individual of an insight more adequate than his own to the Object of his faith."⁷

Our purpose here is not to discuss the doctrine of authority but to indicate the bearing of authority on preaching. The Catholic preacher deals with spiritual certainties and enunciates them as such. To accept such an authority does not mean to repress critical investigation. Authority, if it is to be trusted, must not only be able to give reasons for itself but ready and desirous to do so. Catholic teaching is therefore open to complete analysis and criticism. But the preacher is interested in such analysis and criticism only insofar as it furthers his purpose, which is to minister Jesus to souls.

TO SUM UP, Catholic preaching is preaching the revelation which God has made of Himself and His plans and purposes. To this end the preacher needs to know this revelation in a way to make it available to the modern man. He must be able to think it and preach it through the medium of modern thought. He cannot do this unless he does accept it first of all as the revelation of eternal truth. Because it is true, it is in accord with human reason and dovetails in with all the facts that science has been able to learn, and the preacher will endeavor to manifest the oneness of truth, no matter from what source truth is

⁶ I St. John 1:1ff.

⁷ From the sermon preached "by a Religious" (the Rev. Edward K. Talbot, C.R.), University Church, Oxford, England, July 14, 1933.

⁵ Malachi 2:7.

known, whether from revelation or from reason and observation. But while the systems of Catholic theology should change from age to age, the original deposit of truth does not, and the Catholic stands firm on this foundation even when the human mind is unable to show its oneness with newly discovered data in other fields. Certainly the preacher must be true to his convictions, and if he were to become convinced that the experience which the Church says she has had of Christ is false then he must follow his convictions out of the Catholic pulpit.

But Catholic preaching is not only a preaching of the content of the Catholic religion. It is much more a preaching in a particular way for a particular end.

The end of this preaching is to minister Jesus to souls according to God's revealed purposes. This means not only preaching what has been revealed but, even more, it means preaching it as a supernatural religion and making an appeal to faith on the basis of its divine authority. A divine revelation of a supernatural order can never be a rationalistic religion. The Catholic religion is an historical religion, and therefore intermingled with historic fact. Fact is capable of human investigation. But there is always the revealed element which rests finally upon the say so of Christ. We are under obligation to do all we can to make sure that we have Christ's authorization. Once we are convinced that we have this we can but surrender to His authority and make an appeal to faith. We may show that our religion is in all things reasonable and rational, but Catholic preaching must ask for that surrender to God which St. Paul calls "the obedience of faith."⁸

THE RAPID SPREAD of Christian Science is undoubtedly due to its appeal to the will to believe. It makes a tremendous demand upon credulity. The eagerness with which this demand has been accepted shows how starved and untrained is this faculty in man. Under proper auspices the will to believe produces a reasonable and a fruitful faith. For faith is bestowed by God upon all men of good-will.

The preacher may hesitate to challenge the misconceptions and prejudices of his people but he is convinced that he is the mouthpiece of a divine revelation. That is, he has eternal truth on his side. Moreover, he has on his side much of the very nature of man. For God made man for himself and man is always hungry for God and the things of God. Hence he is incurably and inevitably religious. The Catholic religion is God's own answer to the questionings of the human heart. And if the intellect is not a considerable faculty in some men, at any rate if the will to believe can be touched, God will be able to bestow the grace of faith. This is why our preaching must take the form of an appeal to faith. If this point seems overemphasized in this paper, bear in mind how timid much of our preaching is, and how as a result people in the Church live and die without ever knowing the glory of the faith in its fulness, and how we clergy excuse ourselves on the ground that our people will not accept certain truths. This is lack of faith on our part. The ordinary man needs to feel back of his efforts the sanctions of a great institution such as we have in the Catholic Church. Our appeal to faith on the basis of divine authority for a supernatural religion is an invitation to accept a stable foundation for the moral and spiritual life of man in place of the shifting sands of human opinion.

Preaching is a peculiarly personal ministry. Therefore it depends for its effectiveness on what the preacher himself is. He must know the truth he preaches by virtue of his own individual experience. This means more than a knowledge of theology and modern thought. All may be grist that comes to his mill. But it first must be sifted, then subjected to the hard grind of study to make "finest wheat flour," after which a mingling with the tears of penitential humility and a baking in the fire of loving devotion may turn out bread for hungry souls.

One of the greatest preachers of all time was the Franciscan

St. Bernardin, of whom the Breviary says that he carried Jesus in his heart and on his lips as he went preaching through the cities and towns. Fr. Bede Frost tells us that "it is necessary to receive before we can give, to sanctify ourselves if we would sanctify others; for sanctity is only transmitted through holy lives."⁹ Thus study alone is not enough preparation for preaching. There must be contemplation and prayer and disciplined life before Jesus can be in the heart and on the lips.

The preacher must have a vision of what Christ expects his flock to be and he must work steadfastly at making himself exactly that kind of person also. When he fails he can at any rate be the same kind of penitent which he expects a member of his flock to be. Catholic preaching cannot be separated from Catholic life either in the person of the preacher or in the content of preaching. Prayer and meditation is as much—perhaps even more—an indispensable preparation for preaching than study. "Where there is no vision the people perish."¹⁰ No matter how brilliant an intellectual dabster a man may be, he will not be successful in ministering Jesus to human souls until he becomes a man of God.

So far nothing has been said of Holy Scripture other than to take it for granted as the record of God's gradual self-revelation to man. Because it is just this it must be the basis of the preacher's prayer life. God gave it to us in order to form a certain mind and heart in us. All the great preachers, like the great saints, have been formed by meditation upon it. Indeed, the human mind of Jesus Christ must have been nurtured on as much of Scripture as was then available. "Let this mind be in you which was also in Christ Jesus."¹¹ The thinness of much modern preaching is undoubtedly due to ignorance of the Bible. The ministry of the spoken word is not separable from ministry of the written word any more than from the Incarnate Word. The Catholic ought not only to be Protestant enough to appreciate preaching, he ought also to be Protestant enough to read the Bible, and to read it constantly, so that his thought is saturated with it and he comes to have the biblical attitude toward God, toward sin, toward eternal verities.

Much is made of "spiritual reading" in these days, and rightly so. The vestibules of our churches and the pages of our parish magazines vie with each other in the effort to get our people to read "religious books." Meanwhile there is a general neglect of the Holy Scriptures. After all, no reading is so "spiritual" and no book so "religious" as the Bible.

The Anglican appeal is to Holy Scripture as the chief Source Book of our theology. We need to study books of dogmatics, morals, ascetics, and the like, but they are profitless unless they interpret the greatest Book of all, and drive us back to it with ever-increasing understanding. To what purpose is it to know things about the Bible and to be able to argue cleverly for the date of this Book or the lack of genuineness of that passage, and not know the Bible itself? Doubtless there are preachers who have never even read the Bible through from cover to cover! Certainly a daily meditation on some passage of it would seem the minimum requirement for a minister of the Word.

What is the difference between the craftsman and the amateur? Not merely knowledge of theory but art of workmanship. If we would be good workmen of Jesus Christ we must develop a technique. The workman is judged by his skill in producing out of the limitations of his material a desired result. We priests must first learn the fulness of the Church's religion. We must then learn the further lesson, how to function as priests should.

AN "Anglican technique" is slowly evolving. In preaching this is not a matter of tricks in voice and expression—we take it for granted that a preacher is a trained public speaker—but ability to do the particular job God has given us. Because we are Episcopalians—not in spite of it—we are Catholics—with a special

⁹ *Priesthood and Prayer*, page 7.

¹⁰ Proverbs 29: 18.

¹¹ Philemon 2: 5.

⁸ Romans 16: 26. Cf. Romans 1: 5.

mission to those who have lost the fulness of Catholic spiritual experience. We must take stock of the needs of our people and supply those needs. We cannot preach as preachers of the Roman or Orthodox obedience might, for our ministry is to a people with a different background. We must make our ministry effective to our own people in view of their particular capacity for receiving it. We must understand their prejudices, their ignorances, their temptations, as well as their spiritual experiences and aspirations. We can think of our job in terms of either its difficulties or its opportunities. Either ought to be a challenge to us.

Our task is to develop a winsome method of presenting the complete whole—not merely an agreeable part—of our heritage of truth to a people whose prejudices make it hard for them to accept it, to preach as one who is “set under authority”¹² in a time when authority is a fearsome thing, to proclaim the supernatural in an age of “science,” to appeal to faith when doubt and disbelief are in vogue. If we want a model for this sort of ministry of the word we have only to study our Lord’s example in the gospels, and see the simplicity with which He appealed to the faith of man for the acceptance of a supernatural religion with its claim of authority over the mind and heart.

¹² St. Luke 7: 8

Patriarchal Elections at Alexandria

By Canon W. A. Wigram

IN PREVIOUS articles in this series, we have noted the fact that Meletius, Pope and Patriarch of Alexandria, has been anxious for some time to institute machinery for the election to the office he now holds, so that in future the troubles that beset his own accession to office may be avoided.

In old days the election had no very definite method, and the choice was for practical purposes in the hands of the Greek colony of Egypt, who were formerly the only people concerned in the matter, and their choice was confirmed by the *firman* of the Khedive. Recent developments in both Church and state have rendered this comfortable and “trot-cozy” old system obsolete, as all allow, and the Patriarch wisely proposed to provide an alternative before an emergency was likely to arise. His scheme was as follows:

The clergy of the Patriarchal diocese (Alexandria and Cairo) were to meet and select three names from among those eligible for the office. It was laid down that any bishop of the Orthodox Church anywhere, and any Orthodox priest in Egypt of a certain standing, was eligible. This “short leet,” as Scotch Presbyterians who are electing their minister would call it, was to be submitted to the Bishops of Egypt in synod, and they were to select one of the three, who was to be invested with his office by the *firman* of the Sultan (no longer Khedive), of the land.

The Greeks of Egypt, who had, as we have seen, originally the dominant voice in the whole matter, raised objections to a reform which certainly demanded real sacrifices from their community and said that they had a right to a real voice in the matter. The Orthodox Syrians resident in Egypt, a factor that is a new one but of growing importance, also claimed to be heard and the project was adjourned for fuller discussion.

Such a scheme has now been hammered out as seems likely to be satisfactory to all parties, in spite of the melancholy prophecies of some pessimists, and the main points of difference have been got over. That is to say, a plan has been made by which it may be insured that the two main Orthodox sets of residents in Egypt, the Greek and the Syrian, shall both have their voices in the election, and it is hoped may be able to make choice of one man.

There lies the difficulty, of course. Elections to a post that only one man can fill are apt to cause heart-burnings, even in countries that have longer experience of elections and representative government than have the hot-headed Christians of Egypt. Still, the way for a real reconciliation of the Church on the foundation of justice has been opened, and we do not wish to put merely conjectural obstacles in the way of spiritual progress.

The German Religious Situation

An Intimate Picture

By the Rev. Henry Smith Leiper, D.D.

Executive Secretary of the American Section, Universal Christian Council for Life and Work

A SOMEWHAT INTIMATE picture of the situation in German Church circles is possible this week because of the arrival from Berlin of one who has been in a position to observe at close range the complex developments of recent months. The Rev. Ewart E. Turner, pastor of the American Church, in his nation-wide radio talk under N. B. C. auspices February 10th, must have been heard by many readers of THE LIVING CHURCH.

Interestingly enough, he confirms the report which I passed on in this column to the effect that there was a real chance that Dr. Müller would take a leave of absence as Reichsbishop and possibly retire permanently. This plan had the support of Hindenburg and apparently of Hitler as well. But it was not carried out because of the intervention of Premier Hermann Goering of Prussia, who, together with Rust, Prussian Education Minister, and Jaeger, Nazi Church leader, opposed any concession to the Pastors’ Emergency Federation.

Goering had had his secret police tap the lines from the study of Pastor Niemueller. He secured on wax cylinders what he claimed were statements made by the pastor to one of the Lutheran bishops. In Goering’s hypernationalistic mind these statements were in bold opposition to the policy of Hitler and therefore obviously treasonable!

At the moment there is nothing that the Pastors’ Emergency Federation can do that will be reported to us in America. More than fifty pastors have already paid for their loyalty to Christ with their positions in the Church of which the Lord Christ Jesus Himself could not now technically be a pastor. The membership of the federation is largely in Prussia and it is precisely in Prussia that the baneful influence of Goering is most powerful. Open resistance such as has been possible until recently will therefore probably cease. Even if the orders of Hitler are obeyed and there is no use of police or the powers of government to influence the Church struggle, there is in the hand of the Reichsbishop—now an absolute dictator without even a vestige of the constitutional Church cabinet authorized by the Reich Synod of Wittenberg—sufficient power to remove from the pastorate all who are known to be in opposition to his policies.

In the Rev. Mr. Turner’s judgment, it will be impossible for the government to stamp out the resistance of one-third of all the pastors in the country. He anticipates that the Emergency Federation will find some new way of expressing the conscientious convictions of those who will not bow the knee to Cæsar. It may yet be that the predictions made to me in Germany last summer will be fulfilled—i.e., that there would be many forced out of the National Church into the Free Churches. At least one of these will be allowed to exist until summer—namely the Baptist. The reason for such a prediction is that the Nazis are anxious to have the impression get abroad that they are respecting the independence of those Christians who have not been conformers. The World Baptist Alliance is scheduled to meet this summer in Berlin. One of the main arguments of German Baptists in favor of the holding of this meeting in their country was that it would serve indirectly to prevent their dissolution.

Nevertheless, deeply troubled over the recent trend in events, Churches in other lands have continued to take action as was reported recently in this column and in the editorial based on the action of the Bishop of Chichester as president of the Universal Christian Council. The full text of his letter to the Reichsbishop has now come and I have sent it to the press of the entire country with the expectation that many will want to publish it. Upon its arrival and release to the press, the American Section of the Universal Christian Council released the full statement which it had transmitted to Germany.

Bishop William White

By the Rev. Louis C. Washburn, D.D.

Rector of Christ Church, Philadelphia

THESE ARE CRITICAL days. Ideals and standards are being ruthlessly scrapped. Every inherited institution is feeling the shock of a world-wide earthquake. Organized Christianity in one land and another, by reason of the blindness and incompetence of its earthly leadership, is being assailed by reckless adversaries; Russia, Germany, Spain, Mexico, and after a fashion Italy and France, summon us to take stock of our stewardship. This is no time for smug complacency and impenitent quotation of the promise that the gates of hell shall not prevail against the Kingdom.

We in this land can take heart of hope in that thus far ours has been an evolutionary revolution. But while we adjust ourselves to the inevitable necessity for plainer living let us be very sure that we cultivate the concomitant habit of higher thinking.

Through the years of ill-regulated expansion of science and education, divorced from the leaven of religion, there had arisen a generation of intellectuals who are flooding us with their best-selling histories and biographies from which all recognition of the presence and power of Christ and His Church is lacking; and the great mass of our youth have not been so much as introduced to the essential verities and values of our Holy Faith. The earnest minority in the land who profess and call themselves Christians are almost impotent by reason of fratricidal denominationalism. Yes, and shall it not be frankly affirmed in this company of the apostolic heritage, the patient, yearning Redeemer of humanity is, alas, too often put to an open shame by our own unhappy divisions.

To such as have an understanding of their times the demand is inescapably penetrating. Have done with lesser things. Concentrate upon essentials. And with magnetic unison help men to know and feel that there is none other name under heaven given to man in whom and through whom (individually and collectively) we may receive health and salvation, but only the name of our Lord Jesus Christ.

Can we and you be content with anything less than such an exalted purpose in recalling the rock from whence we are hewn? It alone can justify and dignify our claim upon the attention of this groping and distracted age. Animated to such an aim we can indeed profitably recall even the minor details of what God did in and for us 150 years ago. It is a very human record hard upon the signing of the treaty of peace after the Revolution. A solitary young priest, William White, rallied to his clear vision and dauntless initiative a notable group of laymen whose characters and careers were the indisputable product of their spiritual heritage. In seven successive meetings he assembled them in 1784 and with singular clarity of Christian statesmanship they inaugurated plans not merely for salvaging their local institutions and ecclesiastical properties which had been developed in the 90 fruitful years past, but as well to think in the terms of the entire thirteen Colonies, with their strikingly diverse background and situation; and to weld them into a unified Body of Christ that should continue to inform and inspire the personal and social character of the infant democracy.

Out of those initiatory meetings cumulative development was attained until White and Provoost and Madison were duly chosen to secure from England the historic episcopate. They had already, upon the very day of the signing of the declaration, made necessary alterations in the Prayer Book; and upon the arrival of Samuel Seabury as Bishop of the eastern diocese inaugurated contacts to associate him and his flock in the adventure for a unified American Church.

THIS IS PART of an historical address delivered at the recent convention of the diocese of Maryland. ¶ The 150th anniversary of Bishop White's election as Bishop of Pennsylvania is to be celebrated this year.

LET US linger over this truly memorable personality, William White; and, brushing aside the unjustified misconceptions of some, let us so visualize and interpret him as to supply to our youth a national hero worthy to stimulate

them with enthusiasm for the cause of his and our Master.

He was but 28 years of age when the Liberty Bell rang. Fortified with an uncommon knowledge of English law, he justified his conscience in casting in his lot with the patriot cause, the while his Tory brethren fled. He found himself in the nascent capital of the new government, the revered companion and pastor of those giants of the time, the signers and members of the Continental Congresses. As chaplain of the American forces and of the infant Congress, he knew well that a price had been set upon his head. The story is told how that upon the approach of General Howe the young priest gathered his little family together and journeyed with them through the wilderness to his father's Maryland retreat; and midway in that trek, beset with dangers, when notified that his presence was required as chaplain of the Congress now assembled in the city of York, he unhesitatingly consigned his beloved wife to the care of an unfailing Providence, hastened at untold risk to his post. A man indeed of quick initiative and courageous action.

Again let us make it abundantly clear what a pioneer task in the history of Christianity he committed himself to, when in 1784 he set the faces of himself and his associates to continue under unprecedented conditions the unbroken descent from the apostolic lineage of the English Church; and to secure the episcopate from it rather than from one or another readier source. With a patience and persuasiveness that would not be denied he concentrated upon hesitating Canterbury. Discover and proclaim the probable truth about that shrewd declaration made during this pressure upon the British Bench, which has been so divisively misunderstood and misrepresented. His ample Memoirs convincingly establish his firm conviction as to the Divine origin of the three orders of the ministry; and consequently clarify his strategic statement that if the Parliamentary restrictions upon the Archbishop were not modified the new American Church might be forced to attack its great task without bishops. Was not this the daring challenge that helped to bring them to terms?

Then follow him after consecration in Lambeth in re-creating the forgotten type of an apostolic chief pastor fittingly adapted to democratic environments, with none of the embellishments that seemed so essential to their British lordships. Follow him further as he returned and with winsome simplicity commended himself and his office to a populace still suspicious and inflamed against all things British.

THIS IS THE MAN, still in his 30's, who was a whole theological seminary in himself, like Mark Hopkins on the end of his log, addressing himself to the building up of a native ministry. The ablest theologian of his time in the land; an indefatigable pastor and creative philanthropist; a voluminous author of enduring works; laboring largely at his own charges; yes, and an indomitable missionary, following the trail once and again across the mountains to Pittsburgh and up the valleys of his empire district to Wilkes-Barre; with long vision, luring to his tutelage the choicest youth of his flock, Hobart and DeLancey and Muhlenberg and Kemper and Montgomery and other such gal-lant spirits.

Comprehending and staunch in his allegiance to the historic faith to which he held without taint of partisanship; a Catholic

Christian indisputably in its unperverted credal significance; and a Protestant Episcopalian absolutely; glorying in the heritage of the English Reformation; even more a discerning American Churchman, alive to the providential opportunity for utilizing the freedom of this land of promise to accomplish longed-for advances in the life of Christendom.

And all this and yet more while some would-be critics dare to belittle him as lazy and latitudinarian and lolling in a parochial easy chair. How dull they are who would characterize the years he spent in all this delicate and fruitful achievement as a "period of suspended animation."

How this redrawn picture of the divinely provided guide of our communion through those emergency days should thrill us as we trace his hand and the hand of those he bred in quickening and expanding our religious life steadily year by year through his unexceeded episcopate of 48 years. They created a fresh adjustment of the ancient order and tradition to the environments of the novel experiment undertaken in this western continent. They struck a distinctive American note. With a genius indigent to this free soil they adventured into new procedures strikingly akin to those of apostolic days. Nor was it merely a recovery of primitive precedents in administration. They set up a modernized, American type of saintliness, testing the values of doctrine and worship by the effects wrought in individual and corporate character as applied to the manifold duties of related living. And this development was cumulative to the very year of his death in 1836. What amazing vitality is revealed in the Convention reports of those closing years! We shall never cease to certify our debt through the Colonial period to the Church of England; and we shall ever seek to keep in closest union with her in the future; but it behooves us, at least in Pennsylvania, to realize that under those inspiring leaders from 1780 to 1830, we had begun to pay back to the Mother Church somewhat of that which she had entrusted to us; and for a generation ahead of those Oxford men who in '33 were aroused to the solving of problems all their own.

Well indeed may we keep this year of grace 1934 with a new emphasis. And qualify for it by making it minister in some measure to the unifying of our existing ecclesiastical antagonisms and the silencing of the divisive theological polemics of our day. Let us get the full meaning of that story of White's spirited refusal to be labelled with a factional tag, when in effect he protested: "I'd as lief be called a pagan as a partisan." How searchingly was this challenge expressed by our great contemporary, Bishop Brent, in his last message to his flock: "The Church into which I was born," he wrote them, "has a comprehensive character. Unfortunately there are those who injure this character by assuming that the position which they hold is exclusive, and who spend their time in controversy with those who hold the other position and strive to win them. The result is that each helps the other to consolidate his position. Perhaps at one time I indulged in this folly. To exalt our own particular faith at the expense of the belief of others within the great Church is to me self-contradictory, and injurious rather than an aid to the accentuated belief that one is trying to promote."

Let us hail with delight the message broadcast from the Washington Cathedral on a recent Sunday; and with fresh consecration range ourselves behind the Presiding Bishop in the Church-Wide Endeavor to launch a spiritual movement, rehabilitating and regenerative, in making the Way of Life, as set forth in the Book of Common Prayer, "the bond of unity to all who claim one Lord, one Faith, one Baptism."

MY VISIT to the Near East has convinced me that one of the most sinister influences at work in the world today is that of the private armament firms. While there was never a time when the desire for peace was so strong as it is at present, every movement for rapprochement between the peoples is liable to be torpedoed by this very active and highly organized agency. So long as the private armament firms are allowed complete freedom of action, as at present, there is little hope that the war scares will cease.

—The Bishop of Gibraltar.



Churchwomen Today

Ada Loaring-Clark, Editor

LAST WEEK we outlined a plan of unifying women's organizations in a parish, today we will write a little about the new diocesan organization. When the Woman's Auxiliary became auxiliary to the National Council and all its departments its status naturally changed and it added Religious Education and Christian Social Service to Missions. It was not a hurried change but one that came as the natural result of the Church Service League, which drew together all women's organizations without merging them. The Auxiliary is, and always will be, essentially and fundamentally missionary. Any organization of Church women that is not missionary-minded will eventually be a vanishing organization. The Auxiliary in the diocese is now that group of women committed to the furtherance of every phase of the Church's mission, in the parish, community, diocese, nation, and world. Under the leadership of the Church it has changed its objective from *Missions* to a *Mission* and has realized that the task of the Church is not simply to preach the teachings of our Lord, Jesus Christ, but to make them a "Way of Life."

Because of the two, possibly three, years of the existence of the Church Service League, some of us think we have a better informed Churchwoman than ever before. When the Church Service League had served its usefulness, it was disbanded nationally. A few dioceses still consider it valuable and use its former methods. The diocese of Alabama was the first to astonish us by reporting accomplishments of tremendous growth and development. On inquiry it was found that this was due to the fact that all women had been drawn into one central organization—The Woman's Auxiliary—the womanhood of the Church at work on the Program of the Church. It was a practical and inspiring example which many dioceses have followed.

This unifying of women's work has meant a greater spiritual development, larger opportunities, and a more united program for prayer, study, and service. As a result of this there has been an increase in interest in every diocese of the Church. It has not only revived the work of the women but has certainly drawn many younger women into active leadership and work. It goes without saying that any such changes in organization must always be made with the approval of the Bishop.

The Daughters of the King, Church Periodical Club, Girls' Friendly Society, Church Mission of Help, and Guild of St. Barnabas for Nurses, closely cooperate and affiliate with the Auxiliary; reporting their activities at the annual meeting of the women of the diocese. Representatives of these organizations are usually included among the general officers. Where the unified plan is used the full name of the diocesan organization stands: "The Woman's Auxiliary to the National Council and to the Bishop and Council of the Diocese."

THE ANNUAL *Call to Prayer* has gone out to all people and we are invited to unite in a fellowship of prayer the world around on the World Day of Prayer, February 16th, the first Friday in Lent. This has been the custom for several years.

Fellowship of Prayer

The program, "Pray for the Peace of Jerusalem" has been prepared by Mrs. Robert Forgan of Edinburgh, Scotland.

We shall pray for peace—inward peace—for peace in our home town, for peace in our parish, for national and international peace, for peace in the Holy Catholic Church throughout the world. These annual gatherings, mainly of women, for united prayer are increasing in number and the realization of the value of gathering ourselves together in prayer is so manifest that many women now look forward to this day as a period of great spiritual refreshment, and such occasions should mean much in the development of the spiritual life of the community.

The People and the Peace Movement

By Mary E. Wooley

President of Mount Holyoke College

IT IS SOMEWHAT audacious to attack a subject like this one, but it is not a mistake to make the attempt. The task necessitates a backward look, backward as far as the Treaty of Versailles and the Covenant of the League of Nations, article eight of that Covenant putting upon the victorious nations the obligation of reducing their armaments as they had reduced those of the vanquished powers.

For almost seven years nothing happened. It was not until 1925 that the Council of the League of Nations decided to appoint a committee to appoint a commission to prepare for the conference itself. That commission, known as the Preparatory Disarmament Commission, met at intervals from 1926 until 1930, and prepared what is known as the Draft Convention, the framework for Quantitative Disarmament. It held its last meeting in 1930, and even then it was more than a year before the Conference for the Reduction and Limitation of Armaments convened.

The very stars in their courses seemed to fight against the conference, but it *did* open only an hour late, February 2, 1932, and was in session for nearly six months, adjourning the first session July 23d.

The Hoover Plan, the most constructive proposal made to the conference, was presented June 22, 1932, and Herr Nadolny, leader of the German delegation, accepted the plan—approximately a one-third reduction in the “defense component” of effectives and material, with abolition of the most aggressive of land armaments—as a step in the right direction, toward equality.

The outcome of the Hoover Plan, at least for the time being, was the Benes Resolution, named for the rapporteur of the general commission of the conference and representing the maximum agreement among the Powers, before the adjournment.

In September, 1932, Germany withdrew, dissatisfied with the lack of progress toward equality. The most significant achievement during the interim—and a really significant one—was the return of Germany to the conference and the attitude of the Great Powers which made it possible.

The second session convened January 31, 1933, and adjourned June 29th, that is, was in session for five months, as over against the almost six months of the session the preceding year. It had its “ups and downs”; times of deadlock; adjournments, to give opportunity for “conversations” on debatable questions, or for the “Bureau” to survey the situation and decide the line of march. Such an impasse was reached in March when Ramsay MacDonald descended—literally, as he arrived by plane—and made his dramatic plea for the attainment of results.

The Draft Disarmament treaty, based on the plan presented by the British Prime Minister, had its first reading; the second reading was to constitute the agenda for the general commission when it reconvened October 16, 1933.

On October 14th, two days before the convening of the third session of the Disarmament Conference, Germany withdrew and announced her intention of withdrawing also from the League. As a result, the third session was adjourned until December 4th, an adjournment which has been prolonged until January.

The political aspects of the situation are clearly apparent. Germany's demand for equality; her resentment over the long delay, in recognizing that equality and fulfilling the promises

THE DOOR is not closed to peace, insists Dr. Wooley, in a strong plea against the stand of the “defeatist.” ¶ This article is one of a series on international relations sponsored by the department of International Justice and Goodwill of the Federal Council of Churches.

made by the Treaty of Versailles and the Covenant of the League; the extreme swing toward nationalism as represented in the Nazi régime—all this is indicative of “every nation for itself.”

France is divided between the extreme nationalistic point of view and that which is really desirous of a forward step in internationalism, albeit a cautious one!

A similar situation is evident in England with a more decided trend toward the progressive, in that country the swing toward the Labor party carrying with it a demand for greater initiative by the government in the Disarmament Conference.

That conflicting national policies in Europe make infinitely more difficult the Geneva pathway toward disarmament, is so clear that he who runs may read, but “conflicting policies” are not exclusively trans-Atlantic. The United States is not free from extreme nationalists, whose philosophy is, “After all, our only concern is our own nation”; and their slogan: “Every nation for itself and the devil take the hindmost.”

That the situation is a serious one cannot be denied but that it is *hopeless*, as some of our “prophets of gloom” would have us believe, is not true.

The President of the United States at the Woodrow Wilson dinner in Washington December 28th proposed a program which might well be made the basis of an international convention: (1) the agreement on the part of every nation to eliminate over a short period of years, and by progressive steps, every weapon of offense in its possession and to create no additional weapons of offense; (2) a simple declaration that no nation will permit any of its armed forces to cross its own borders into the territory of another nation; (3) the entering of every nation, without exception, into the agreement by solemn obligation.

NO, THE DOOR IS NOT CLOSED. The price of keeping it open is the price of coöperation, which the nations seem to find it so difficult to pay. But we pay a price for war and a terrible price it is. Coöperation, or competition in arms—inevitably leading to the battle-field—there is no third roadway on the international map.

But why should the United States be concerned with this question?

Why not “a policy of isolation”? May I quote from a thoughtful student of world affairs: “The fact is, no community, no nation, no world can do anything but disintegrate if composed of the nationalist type of ‘neighbors.’ Our civilization can survive only in the spirit of the village, in which neighbors share the community burdens and responsibilities.”

“Our civilization can survive only. . . .” It is not a “doctrine of preferables”—in the old Stoic sense. Upon the choice between the beginning of disarmament and the resumption of a competitive race in armaments, may depend the survival of western civilization.

What can we do about it, “we” the people? In other words, what is *our* relation to Geneva and the Disarmament Conference?

The Secretary of State answered that question when he called for “an aroused public opinion,”—not one that debates, and hesitates, and weighs issues, and founders! The only kind of public opinion of any use in this crisis is one that is “aroused,” so aroused as to be effective, one that “proclaims its will that

there must be no failure and that the conference must be carried through to a constructive issue."

Never was the mobilization of public opinion more needed. And that calls for prompt and effective service on the part of the "mobilizers" efforts to educate by way of the press, the radio, the public platform, group discussion, informal conversations; the reaching of the "man on the street," of the "woman in the home." We did it during the "war to end war"; we can do it during this campaign of reason.

Standing back of this program, making it generally and effectively known; supporting it in material ways and by influence—this is a practical and feasible method of working for disarmament.

Assure the President that you will support in every possible way a program for "practical peace, permanent peace, real peace throughout the world."

Then there is Congress. Do not hide your light under a bushel as far as your senators and representatives are concerned! Rather, set it upon a hill—that they may not fail to see where their constituencies stand on this momentous question of international coöperation versus national isolation.

Do not join the "defeatist group." Willam Martin, well known as editor of the *Journal de Genève*, says in a recent article: "Never speak of the 'next war'—for nothing is more dangerous. Wars become fatal at the moment when people believe in them, that is when they begin to persuade themselves that war is inevitable. There is no such thing as an inevitable war! There will be no next war if the people do not want it."

"There will be no next war if the people do not want it!" If "the people" want peace enough to work for it, to take as their slogan, in place of "war is atrocious and futile but,"—"War is atrocious and futile, and,—it shall not be!"—then we may see fulfilled the prophecy: "From now on, war by governments shall be changed to peace by peoples."

Bits of American Church-Lore

By the Rev. Edgar L. Pennington

THE REV. JOHN THOMAS, missionary at Hempstead, Long Island, tells the Venerable Society why he has collected no perquisites, in his letter of April 22, 1707:

"I have baptised some Scores Infants and Adults since my Arrival here, and married some dozens of Coples but wou'd never receive a farthing perquisites for them hitherto. It was Customary here for ye Justices to Solemnize Marriages who are very tenacious of that Addition to their Offices, and in Order to bring Marriages to the Church I have Solemnized all Gratis: first in order to reconcile them to our way and then to take of that Grand Aspersion so often in their Mouths against the Church of England Ministers, that they greedily covet the fleece, and Neglect the flock. I have received four pieces of eight for one funeral Sermon, the Person dying being a Batchelour and Ordered it to me in his Will, and twelve Shillings from one married Cople, who going out of my Parish to be married into the City. Mr Vesey reserved one half of his Perquisites for me, and that's all I accepted of since my coming to this Parish. . . . The people I live among are poor and from their Cradles prejudiced and disaffected to our Constitution, and shou'd I have screwed them up to Perquisites I shou'd assuredly have nipped the Church in ye bud."

THE REV. JAMES WALLACE of Elizabeth City Parish, Virginia, finds himself sore let and hindered by the vestry system. In his letter of April 3, 1707, he says:

"I struggle with many difficulties in the Discharge of my duty, and meet with great Discouragement by preaching the Gospel. Clergy-men here have 12 Lay patrons (Vestry men) whom we must humour or run the risque of Deprivation, upon this only pretence, *sic volo sic Jubeo* &c there are almost fifty Ministers in Virginia & not above 4 or 5 Inducted, the rest hold their Livings during the pleasure of the Vestry which can when they please turn us out without Assigning reasons for so doing."

Disarmament

By the Rt. Rev. W. L. Rogers, D.D.

Bishop of Ohio

ARMAMENTS ARE NECESSARY and essential. There are two good reasons: First; if a nation wants to make aggression against another nation it must have armaments. Second; if a nation wants to be peaceful, but feels that its neighbors may not be peaceful, it must have armaments for defense. At present most nations protest that they are peaceably minded, but they are exceedingly fearful of their neighbors, therefore they must have proper security against any possible aggression.

In the days of primitive man, when he fought with his fists, or clubs or stones, armaments were not necessary, but in these days, when we fight with all the material, industrial, scientific, and financial resources of a nation, armaments are necessary. Today wars are with machines, not with men. So we must have adequate machines and resources to protect ourselves.

In a large sense we speak of two elements that cause wars and make armaments necessary. The first is the quest of, or the retention of, national power. The nation, because of overcrowding, or unjust economic competition, feels compelled to make aggression; it must seek more power. Another nation desires to retain its national power, and must use armaments for defense.

Back of it all are two human elements. One is greed and lust of power, the other is fear of our neighbors. The message of religion is intended to overcome these by supplanting international good will, fairness, respect, and confidence for them.

There is a second reason for the promotion of armaments. It is the quest of money. War today is not to avenge wrongs or to overcome evils so much as it is a hope of gaining profits. War is still regarded as the most profitable pursuit in life. We gain lands or rights or domination or commercial and economic control; we make money out of war. We must have armaments to aid us in making money. To the winning side war is still supposed to be the most profitable business. Great fortunes are made by individuals by the production and distribution of war materials. America made many millionaires out of the World War because of the intense demand for war materials, and the excessive price they could charge. Neutral countries profit greatly out of good-sized wars between other nations. Guns, shell, equipment, airplanes, all sorts of material are in demand, and huge profits are possible. Mr. Ford, with his project of the Peace Ship in the hope of ending the World War, expressed the desire for peace, but at the same time his factories ran to capacity in producing tractors and all sorts of materials in the automotive industry that are needed for war, and huge profits resulted from it.

There is a peculiar mix-up about it all, for no country can go to war unless it has immense financial support; hence large loans of money from individuals of neutral countries. The foreign bonds which are held by our financial groups are largely from countries that have been, or expect to be, engaged in war. They need this money for armaments, and our financiers need markets for their money, and the prospect of good return on their loans. We are all tangled up in it. We may not hate our neighbors, but if there is an opportunity of making money out of our neighbors' quarrels we are glad to take the chance. The most powerful syndicate in the world today is probably composed of the industrial and financial corporations that promote war, not because they hate people, but because it is good business. That is the invisible government which controls world affairs today.

So long as men hate each other there will be wars and need of armaments. So long as men see a chance of making money out of wars there will be wars and need of armaments. Our plea, therefore, is twofold; first, to teach men to respect, trust, and love their neighbors; second, to remove the vast profits from the war business. That is the problem for the future. When wars become unprofitable to individuals in business or finance there will not be so much hue and cry for increased armaments.

Motion Pictures and Youth

By Clinton Rogers Woodruff

MOTION PICTURES constitute one of our big modern problems in a number of directions and especially so far as our children are concerned. They are so realistic, so cheap, so widespread, so accessible that it is well nigh impossible to escape their influence. The clergy and educators and other serious minded observers have, for a number of years, been giving close and thoughtful attention to the various phases of the situation.

By far the most comprehensive and well organized effort to get at the facts is that conducted under the auspices of the Motion Picture Research Council, of which Dr. William H. Short has been the efficient director. With the aid of the resources of the Payne Fund it has conducted a well thought out program of disinterested and scientific research as preliminary to a program of social control. It is an admirable exemplification of a type of procedure supplying the "missing link," as Prof. E. W. Burgess of the University of Chicago calls it, between scientific research in the psychological and social sciences and its application to the pressing problems of modern society.

As Dr. Burgess points out, for this new procedure to be successful, it is necessary for two conditions to be fulfilled: first, the securing of disinterested and scientific research by competent investigators, and second, the wisdom and courage to apply the findings of research in a statesmanlike way to the formulation of a constructive program.

The results of this long continued and carefully executed investigation have now been published in seven volumes and a brochure summarizing the whole work. Published by Macmillan (New York) at \$1.50 each, they constitute what is unquestionably the most up to date statement of the scientific phases of the influence of motion pictures.

As Prof. W. W. Charters, of the Ohio State University, says in his admirable summary, "Motion pictures are not understood by the present generation of adults. They are new; they make an enormous appeal to children; and they present ideas and situations which parents may not like. Consequently when parents think of the welfare of their children who are exposed to these compelling situations they wonder about the effect of the pictures upon the ideals and behavior of the children. Do the pictures really influence children in any direction? Are their conduct, ideals, and attitudes affected by the movies? Are the scenes which are objectionable to adults understood by children, or at least by very young children? Do children eventually become sophisticated and grow superior to pictures? Are the emotions of children harmfully excited? In short, just what effect do motion pictures have upon children of different ages?"

This elaborate investigation was undertaken to give an intelligent and well founded answer to these and similar questions. At the initial meeting of the investigators with the Motion Picture Research Council they found that the council had a comprehensive group of problems upon which they were seeking data for the development of a national policy concerning motion pictures. Later these were formulated as a series of two score questions relating to the effect of motion pictures upon children, youth, adults, and communities; the effect of current motion pictures upon the impressions that foreign countries gain of the United States; how well the motion picture industry is organized to perform its social responsibilities; what may be accomplished through governmental agencies to control the effects of the motion pictures; and how a campaign of education may be organized to produce socially desirable results.

To Perry W. Holaday of the Indianapolis Public Schools and George D. Stoddard of the University of Iowa was assigned the subject of Getting Ideas from the Movies. Their conclusions were numerous and highly illuminating. Among others was that

action was remembered best when it concerned activities such as sports, general action, crime, and fighting; when it had a high emotional appeal; and when it occurred in a familiar type of surrounding, such as home, school, or tenement. Action was understood least when it concerned unfamiliar activities such as bootlegging and business; when it had practically no emotional elements; and when it occurred in surroundings of an unfamiliar and uninteresting type, such as cafe and frontier.

Supplementing this study is the one on the emotional responses of children to the motion picture situation and another on delinquency and crime and still another on children's sleep. In fact all the studies (a list of which, with the names of the authors, or *rapporteurs*, to use a League of Nations designation, is attached) are interesting and illuminating. I could easily fill every page of this issue with worthwhile quotations. In passing I wish to say that I trust the books will be made available in public libraries as well as in diocesan and seminary libraries.

Prior to their publication, Henry James Forman, a well-known journalist, published two or three articles based on the studies and he subsequently expressed his views as a result of a careful reading in these words: "Children and adolescents are prone to imitate screen patterns of conduct and morals. Yet in 1,500 feature pictures studied, the product of three separate years, between 75 and 80 per cent dealt with love, sex, and crime. In 115 pictures, taken as they came along on the screen in a Middle Western city, 406 crimes were actually committed and 43 more attempted, making a total of 449 crimes in 115 pictures, or nearly four crimes per picture! A distortion of life like this ought to be enough not only to throw children off balance, but even a national audience composed exclusively of philosophers! The chairman in his introduction shows that homicidal heroes who figure as killers are shown by the research with a batting average of .929—heroes indeed!

"Moreover, crime pictures have a pronounced effect upon delinquents and minor delinquencies are aggravated by these pictures in many cases; cues for criminal actions are presented and are copied by young delinquents."

TESTIMONY regarding the sex situation is equally enlightening, revolting, and convincing, and is really not fit to be reprinted here. Suffice it to say the conclusion of the chairman "that from the point of view of children's welfare the commercial movies are an unsavory mess," is certainly well founded.

This investigation corroborated the assertions of Mrs. Alice Miller Mitchell in *Children and Movies* published several years ago by the University of Chicago Press.

Another publication in this general field is Mr. Forman's *Our Movie Made Children* (Macmillan, \$2.50) based on this investigation and presents most of the salient facts in condensed form. In advertising this book, the publishers pertinently say: "What an outcry we make if the milk supply in a town is discovered to be in the least degree tainted! How we would storm if any questionable character were allowed to take charge of our children's schooling! We insist that our children have pure food—pure milk—the best obtainable hygiene, instruction, education. But—What do we know of the effects of the movies on the health, conduct, and morals of our children?"

The Motion Picture Research Council is not, however, resting on its laurels. It is entering actively into a campaign to put into force and effect the measures essential to correct the abuses which the study disclosed. Its president is Dr. A. Lawrence Lowell, formerly head of Harvard. Among the members of the National Committee are Jane Addams, John H. Finley, of the *New York Times*; Alanson B. Houghton, formerly American

Ambassador to Great Britain; General Jay J. Morrow, and Dr. George W. Kuchwey.*

Dr. Lowell, according to a recent dispatch, revealed that it was his strong objection to block booking in the moving picture industry which led him to decline a post on the Moving Picture Code Authority for which President Roosevelt had selected him. This educator made public the correspondence between himself and National Recovery Administration officials which led to the announcement at Washington that he would not serve.

Block booking, to which Dr. Lowell has publicly objected ever since he consented several months ago to become president of the Motion Picture Research Council, in succession to the late John Grier Hibben, is also called "blind buying." It is a system under which motion-picture exhibitors have heretofore been compelled to accept films from the large producers virtually without option and thus forced to take over pictures which their better judgment rebelled against.

Here is a list of the Payne studies:

Motion Pictures and Youth: A Summary, by W. W. Charters, Director, Bureau of Educational Research, Ohio State University, with which is combined *Getting Ideas from the Movies*, by P. W. Holaday, Indianapolis Public Schools, and George D. Stoddard, Director, Iowa Child Welfare Research Station; *Motion Pictures and the Social Attitudes of Children*, by Ruth C. Peterson and L. L. Thurston, department of Psychology, University of Chicago, with which is combined *The Social Conduct and Attitudes of Movie Fans*, by Frank K. Shuttleworth and Mark A. May, Institute of Human Relations, Yale University; *The Emotional Responses of Children to the Motion Picture Situation*, by W. S. Dysinger and Christian A. Ruckmick, department of Psychology, State University of Iowa, with which is combined *Motion Pictures and Standards of Morality*, by Charles C. Peters, Professor of Education, Pennsylvania State College; *Children's Sleep*, by Samuel Renshaw, Vernon L. Miller, and Dorothy Marquis, department of Psychology, Ohio State University; *Movies and Conduct*, by Herbert Blumer, department of Sociology, University of Chicago; *The Content of Motion Pictures*, by Edgar Dale, Research Associate, Bureau of Educational Research, Ohio State University, with which is combined *Children's Attendance at Motion Pictures*, by Edgar Dale; *Movies, Delinquency, and Crime*, by Herbert Blumer and Philip M. Hauser, department of Sociology, University of Chicago; *Boys, Movies, and City Streets*, by Paul G. Cressey and Frederick M. Thrasher, New York University; *How to Appreciate Motion Pictures*, by Edgar Dale.

As one reviews the series of studies, according to Dr. Charters, three conclusions seem inevitable. First, the motion picture, as such, is a potent medium of education. Children even of the early age of eight see half the facts in a picture and remember them for a surprisingly long time. A single exposure to a picture may produce a measurable change in attitude. Emotions are measurably stirred as the scenes of a drama unfold and this excitement may be recorded in deviations from the norm in sleep patterns, by visible gross evidences of bodily movement and by refined internal responses. They constitute patterns of conduct in daydreaming, phantasy, and action. The evidence of their influence is massive and irrefutable.

Second, for children the content of current pictures is not good. There is too much sex and crime and love for a balanced diet. These impartial studies reveal much more harm than help. Stoddard, Thurstone, Ruckmick, Blumer, and their associates indicate the power of the motion picture; but Dale, Blumer, Thrasher, Peters, and their associates clearly indicate that the power flows too much in dangerous directions.

* EDITOR'S NOTE: Mr. Woodruff is also a member of the National Committee.

MORE AND MORE I am convinced that Christianity was in the beginning and is now primarily and essentially a life—a social life—that is to be lived, and upon that claim our Lord intended it to make its influence felt in the world.

—Bishop Gailor.

The Church in Australia During 1933

By the Rev. R. Harley-Jones

Rector of St. George's, Paddington, Diocese of Sydney, N. S. W., and Australian Correspondent of "The Living Church"

THE YEAR which has just passed has been a strenuous one for the Church in Australia. While much spiritual progress has been made, the general financial difficulties of the community have caused grave anxiety. Toward the end of the year however, owing to wise political and commercial methods, a new confidence began to influence the public outlook. Because of this encouragement the new year has brought a general optimism which has not been felt for years. The crowded churches all over the continent at the Christmas festival were indicative of widespread spiritual interest, and makes 1934 very hopeful for the Church at large.

Religious life in Australia has two distinct features which must always be remembered when endeavoring to visualize the Church here. There is city and suburban life which is the same among us as in any other part of the world, and there is wide and boundless bush life which is unique in many ways. Scattered and isolated by extended distances which baffle the imagination in the attempt to describe it, the Church of "out back" Australia can only be understood by those who experience it. During the past year bishops and clergy have spread themselves far and wide over our vast continent, and the spiritual uplift and blessing of the Christian religion have been taken to the great-hearted people of the Australian bush.

An event of universal interest which was reflected in the activities of the Church here during 1933 was the celebration of the centenary of the Oxford Movement. The majority of the bishops enthusiastically grasped the opportunity to bring before the community the true and important position of the Anglican Church in Christendom. Mass meetings were held in the great cities, especially in Melbourne, during June and July and in many parishes special sermons were preached and commemorations held. In October at Wagga in New South Wales a historical pageant was organized in connection with the centenary. Our Church here has benefited much by the Oxford Movement commemoration.

Although the news letters during the past year have mentioned the episcopal changes in the Church here, we may in this review call attention again to the great loss we have sustained by the deaths of two of our archbishops. The Primate, Dr. Wright, died last March. A few months later Dr. Sharp, Archbishop of Brisbane, died and at the end of the year Bishop Radford of Goulburn, one of our ablest prelates, resigned and left Australia to settle in England. We have therefore lost three of our foremost spiritual leaders, men who knew the Australian Church through and through, and who had spent many years influencing our religious life.

Consequent upon these happenings emergency methods had to be adopted to carry on their work. Although nearly twelve months have passed away since Dr. Wright died, Sydney is still without its Archbishop. The Archbishop-elect, Bishop Mowll of China, will not arrive in Sydney until the end of February. Bishop Kirkby, the administrator of the Sydney diocese, who was coadjutor bishop to the late Primate, has revealed himself to be both physically and mentally capable of managing the great archdiocese and the Church owes much to his energy and enthusiasm.

The sees of Brisbane and Goulburn are also at the present moment without occupants, but the Rev. J. W. C. Ward, dean of Oriel College, Oxford, has accepted the see of Brisbane. He is a leading theologian with Anglo-Catholic sympathies. The authorities of the Goulburn diocese have not yet met for the purpose of electing a successor to Dr. Radford. Another item of episcopal interest is the offer of the Bishopric of Nelson, New Zealand, to Canon W. G. Hilliard, headmaster of Trinity Grammar School, Sydney. He is one of Sydney's leading Evangelicals and an eloquent preacher and debater.

A Former Chaplain Speaks

By the Rev. Julian D. Hamlin

Rector of the Church of the Advent, Boston, Mass.

THE OLD WORLD dies hard. I mean the pre-War world, and at that the pre-War world of narrow thinking, misdirected idealism, and limited spirituality. I open my paper this morning to find General Robert Lee Bullard, U. S. A., Retired, aged 73, commander of the Second American Army in France, and veteran of nine active campaigns, commending war as a test of manhood. "War," says General Bullard, "strengthens character. The hardships and trials of war bring out the best in men, and once in a while war regenerates a whole people. Nations and peoples are built up in war. They deteriorate and grow corrupt in peace. For every good man that falls in action," he continues, "two better men come to take his place. War creates good men."

Having been a chaplain in the army for a year during the World War, for ten years thereafter the rector of a parish on the edge of a naval station, and sometime department chaplain of the American Legion, I may be presumed to have some small knowledge of the average military mind. The military mind has many fine qualities: at best the virtue of heroic obedience, the ability to subordinate everything to the profession, and beyond the sphere of war-making, a certain desire to create an ordered universe on the basis of force. Beyond this it has the severe defects of its virtues. Most of our officers are inhibited by the initial difficulty of having received a purely utilitarian military education. If they have studied history, they have studied merely the history of war. For them the history of culture is a closed book. They are not well-paid, and with them the profit motive which has been such a dominant factor in American life, is often transferred to a desire for rank. My memories of conversations at officers' mess are painful memories of men whose mentalities were for the most part unable to survive the repressive demands of military life. Shoddy stories of what happened in the "Islands," or when the transport landed at Yokohama, were sometimes varied with discussions of what chance we had to get more rank as soon as possible. Few were able to discuss the underlying causes of the War. Scarcely any were able to talk about economics, history, or culture. No one could give a psychological answer to the query as to why men fight, or why the human species is the only important animal species that seeks to destroy its own kind with all the devastating ingenuity of this technical universe. Therefore I am not surprised at what General Bullard has to say, and here may I add to my description of the military mind, the picture of an old man of 73, looking back over the years of a military career, and projecting a defense of something, while possibly at bottom he wonders whether it be really defensible.

What, one wonders, does General Bullard know about the history of mankind? He could tell us in detail the technicalities of campaigns. No doubt he knows all about Napoleon's retreat from Moscow, and possibly he can even tell us who won the Battle of Jutland. But one wonders what he knows of the tragic degradation of Europe after Napoleon's campaigns, of the demoralized quality of its manhood, of the intense suffering of large sections of the population, and of the tragic effect the wars had upon the morality and culture of peoples. Since General Bullard is 73 years old, he may remember the aftermath of the Civil War, the revolting degradation of American politics, the Carpet Bagging campaigns in the South, the tracing of the Whisky Ring to Grant's cabinet, and the low level of our moral and spiritual life at that time.

Again, one wonders what he has been thinking about since the World War. Has any great regenerating effect taken place in connection with American manhood as a result of it? Or per-

haps he has been too blind to read what we are thinking about today. Does he know of the Teapot Dome and Harding's Cabinet, of the Huey Longs and the Al Capones, of the bootleggers and the night clubs, of the gangsters and the kidnapers, of the dishonest bankers and degraded politicians, who have painted this fair land with shame mainly as a result of the impact of the War?

WOULD THAT I COULD have taken General Bullard to England during the past five years, and shown him the result of the War in that fair land—thousands of unemployed staring vacantly into an empty world, an undernourished manhood, thousands of broken families that have given their best to the most terrible tragedy the world has ever known, and have lived on into a post-War world to realize that little was accomplished in that which was the greatest and most inane of mankind's conflicts. Let him see how leadership has perished in Europe where the generation which should now be approaching middle life has been slaughtered on the battle fields of France. There are no great men to assume leadership in that span of years in which leadership assumes its mature qualities. Germany is ruled by aged pre-War generals, like General Bullard, or by young Hitlerized cubs, of immature thought and culture, who but translate their smouldering resentments into a ridiculous parody of anything that is fine and true and enduring in the history of human thought and action. One fears that General Bullard is an old man with two inhibitions—the inhibition of the military mind, and one may add, not the military mind at its best, not even the mind of a Sherman who said, "War is hell." Added to this he is pre-War in his thinking, pre-War in his ideals, pre-War in his spirituality, pre-War in his inability to face facts; and this variety of thinking has not even the quality of old liquor, it does not mellow as the years pass by.

Before he dies, let him at least make the attempt to find out what modern youth thinks today. Let him read Vera Brittain's *Testament of Youth*, or Fenner Brockway's *This Bloody Traffic*. Let him realize how hard he fought for the steel and munitions corporations, in what has proved to be a war that made the world not "safe for democracy," but a hell to live in. Let him stop putting paper flowers and tawdry embellishments on the altar of Mars, and let him try once more to see if there be anything in the message of Him who is the God of Truth and the Prince of Peace.

Perjury

PERJURY is false swearing; is telling an untruth when under oath; is failure to keep a solemn vow. It is taking the Lord's name in vain. This is a breaking of the Third Commandment, and is of course a sin. When we are baptized, our sponsors take certain solemn vows for us. Upon them rests the fulfillment of these vows until we are confirmed. If they fail to keep the vow then made, they perjure themselves. Many Church people perjure themselves with little or no concern about the result. When we are confirmed, we take these vows upon ourselves. If we do not keep these vows, we perjure ourselves. One of these vows concerns regular Sunday worship. A person who, without just cause (and a just cause is not the mere desire to do something you want to do), absents himself from regular Sunday worship, perjures himself, he breaks the Third Commandment. We have already seen that it is dishonest, and therefore breaks the Eighth Commandment. And it plainly breaks the Fourth Commandment. And yet people smile brazenly as if it were a matter of small moment! May God have mercy upon them at the Second Advent.

—Rev. Carl I. Shoemaker.

Books of the Day

Rev. William H. Dunphy
Editor



THE SOCIAL GOSPEL AND THE CHRISTIAN CULTUS. By Charles Clayton Morrison. Harper, 1933, pp. xii + 259. \$2.00.

SOMETHING has gone wrong in the movement to make the Church conscious of the social implications of the Christian faith. The so-called "Social Gospel" has found its way into the minds of the clergy in all Christian communions and by them it has been preached from the pulpit. But it has not really been received by the laity. Dr. C. C. Morrison, the well-known editor of the *Christian Century*, discusses this problem in his new book which is issued on the Rauschenbusch Foundation. Dr. Morrison claims that the trouble is that the social message of the Church has never yet found its way into the cultus of worship. Up to the present it has found a place only in the sermon; the thought and worship of Protestantism have still held to the old individualist pattern. Social idealism has not seemed to people to be really religious.

This book is a strong plea to Protestants to seek to recover the priestly function of ministry; it appeals to ministers to exercise themselves in creating a living cultus of worship. The emphasis in this book on the importance of an accustomed vocabulary and ceremonial in religion is new in liberal Protestant thinking.

Dr. Morrison is more successful in pointing out that something needs to be done in relating the modern social gospel to the religious tradition than in telling us what to do. He sees great values in the Episcopal emphasis on the cultus but he fears that the Episcopal Church is as faulty in its recognition of social realities as are the less liturgical communions. But the honest attempt to understand the Episcopal Church position and the frank outreach to us for help in the common task of creating a cultus of religion which will impel to Christian social living should be known to every thoughtful Episcopalian and should receive an equally frank and generous reply. We commend this book very heartily to our clergy. D. A. McG.

THE SOCIAL TRIUMPH OF THE ANCIENT CHURCH. By Shirley Jackson Case. Harper, 1933, pp. 250. \$2.00.

IN THIS BOOK Dr. Case tells the story of the progress of the Christian Church during the first three centuries. He points out that the Church began as a company of poor people without social prestige or political power and that in three hundred years it became the strongest institution in the Roman Empire. The social triumph of the ancient Church of which Dr. Case speaks was its triumph in gaining wealth, prestige, and power after having been poor, rejected, and weak. It is like the biography of a successful man. Dr. Case is too intelligent a man to have much respect for such progress and there is a slight strain of cynicism in his writing even when he is praising this advance.

The story is like Hamlet with Hamlet left out. The Christian Church was certainly not occupied primarily in finding success in this world but in working out the implications and impulses of an other-worldly life which was in her. According to the reading of history and life in this book the goal of religion is economic and political advancement. Dr. Case's argument is that the early Church achieved this by indirection and that the modern Church must achieve it by directing all its attention to this goal. If Christianity decides to make worldly success its objective, this book will be found very interesting. D. A. McG.

IMAGINATION AND RELIGION. By Lindsay Dewar. Morehouse, 1934. \$1.50.

VIEWING IMAGINATION as "the general capacity for experiencing mental imagery, whether past, present, or future," the author ably fulfills his avowed purpose of showing "the immense influence which imagination has upon human life in general and upon religion in particular."

The prophets of the Old Testament, by seeing imaginatively into the essential significance of the present, divined the probabilities of the future, and to understand their imagery is to understand the progress of Hebrew thought and experience. This is vividly traced. The pictorial imagery of our Lord is illustrated and the importance of the imagination in St. Paul's justification by faith is convincingly presented.

The most effective portion of the book is Chapter VI in which the author shows how the art of worship consists largely of bringing the imagination to bear on things unseen, under the headings images, shrines, ceremonial, and ritual. The chapter following, on imagination and preaching, is a very helpful and stimulating treatment. Any intelligent reader will be quickened spiritually by this book. ALFRED NEWBERY.

AND THE LIFE EVERLASTING. By John Baillie. Scribner, 1933. \$2.50.

IN THE first place this book has the virtue of recognizing the limitations of reason in the matter of immortality. Moral judgments affect our conclusions on the matter and, as Lazarus learned in the parable, neither miracle nor reason are wholly compelling where moral judgments are involved. The place of apologetic in such fields, then, is to clear away confusion, present the evidence, and state the problems involved. That is exactly what the author does; and the result is one of the most persuasive and adequate accounts of belief in eternal life imaginable. The shift in popular concern from "other-worldliness" to this-worldliness" is appraised, the problems added by scientific enquiry are sympathetically considered, and the confusion between endless life and "Life Eternal" is carefully cleared up.

Moreover Dr. Baillie brings to his subject a wide scholarship. The material is so well organized and the use of other writers so varied and so apt that one never loses the argument in the discussion.

The defects must be mentioned, however, for they are serious. Purgatory is only mentioned once and then parenthetically. The treatment of the subject of everlasting punishment entirely omits the New Testament teaching on the matter, including, of course, several statements of our Lord's. It is unfortunate that a book so excellent in other respects should not contain at least an adequate discussion of, if not a sympathetic apologetic for, two doctrines so deeply rooted in Christian teaching. W. F. L.

YOUTH AND THE CHURCH. By Leon C. Palmer. Morehouse, 1933, pp. 217. \$1.85.

MR. PALMER deals with the problems of the adolescent in a fascinating way. He recognizes the difficulties of youth and suggests solutions or the means by which the difficulties may be overcome. Those who work with boys and girls often are at a loss to know how to deal with them. Here is a manual, sane and complete, which offers great help.

Mr. Palmer summarizes the modern psychology of the adolescent in a way which even a beginner can understand. Any teacher, clerical or lay, will recognize portraits of some of those under his care. Mr. Palmer then goes on to examine the various major problems of youth. He is never dogmatic or theoretical, he knows just what he is talking about and the reader is made to feel the reasonableness of his suggested solutions. Particularly to be commended are the chapters on Youth and the Bible, and Youth and Religious Education.

In the former chapter, Mr. Palmer strikes at the root of much present day adolescent and adult "unbelief." In the later chapters he points the way out. It may not be possible in many parishes to put his whole religious education program into operation, but certainly much of that program can be adapted by a wise leader to fit into most parishes, and no leader should neglect a careful study of these chapters. There are excellent bibliographies at the end of each chapter for those who would read further. *Youth and The Church* is one of the important books on certain problems of pastoral care, it should be widely known and used. J. K.

THE GREAT importance of the doctrine of the resurrection of the body lies in the fact that it safeguards the truth of the survival of human personality.—*Yesterday, To-day, and For Ever* by the Rev. G. D. ROSENTHAL.

NEWS OF THE CHURCH

Florida Department Sponsors Seminar

Sessions Conducted in Jacksonville Under Direction of Vestryman, Juvenile Court Judge

JACKSONVILLE, FLA.—A city-wide seminar, a project of the department of Christian social service in the diocese of Florida, is being held under the direction of the chairman of the department, Judge Walter S. Criswell, of the Juvenile Court, a vestryman of St. Mary's parish.

For six successive Thursdays, the first of which was February 1st, a comprehensive and well worked out program on the needs of the community and the operation of the various agencies, federal, civic, and private, which are endeavoring to meet them, is being presented in the seminar, held between 7:45 and 9:30 P.M. at the Church of the Good Shepherd.

A devotional service led by Bishop Juhán of Florida and the clergy of the city parishes opens each session of the seminar and discussion follows each subject after its presentation.

About 100 men and women attended the opening session. The Bishop made an address on the Christian Application and Methods of Social Service, and Miss Mary P. Wheeler led a class on case work.

Confraternity of St. Patrick

Elects Fred Eastman President

OMAHA, NEBR.—Fred Eastman was elected president of the Confraternity of St. Patrick at the annual meeting January 25th at St. Martin's Church. Other officers are Mark Levings, vice president, and John J. Bell, secretary and treasurer.

Speakers included Bishop Shayler of Nebraska, Mayor Roy N. Towle, and the Rev. Vernon Lane, rector of St. Martin's.

Roosevelt Receives Sangreal Cross

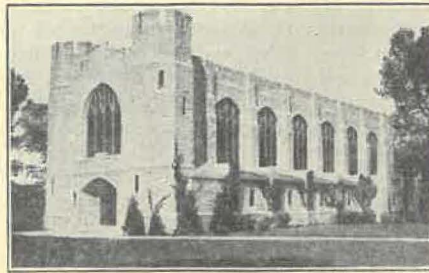
WASHINGTON, D. C.—The Cross of Honor of the Order of Sangreal was presented to President Roosevelt at a family dinner in the White House January 28th by Bishop Freeman of Washington. The Rev. Irwin St. John Tucker, of St. Stephen's Church, Chicago, is the grand master of the order.

Recital of Liturgical Music

NEW YORK—A recital of sacred and liturgical music was given under the auspices of the American Guild of Organists in Trinity Church, on the evening of Tuesday, February 6th.

Jenkintown, Pa., Rector Instituted

JENKINTOWN, PA.—Bishop Taitt of Pennsylvania instituted the Rev. Reginald G. Davis rector of the Church of Our Saviour here February 8th.



CHAPEL, ST. JOHN'S MILITARY ACADEMY
Delafield, Wisconsin.

General Seminary Alumni See Late Dean's Portrait

Picture, Painted by Sidney Dickinson, Made Possible by Contributions

(See Cover Illustration)

NEW YORK—A feature of the mid-winter reunion of the Associate Alumni of the General Theological Seminary January 16th was the exhibition of a portrait of the late Rev. Wilford Lash Robbins, D.D., LL.D., dean of the seminary from 1903 to 1916. The portrait, which will be hung in Hoffman Hall with the portraits of the other former deans of the seminary, was placed temporarily in the Alumni Room of Seabury Hall.

The portrait, just completed, was painted by Sidney Dickinson, who has done a number of well known portraits, among them that of the late President Wilson, which hangs in Nassau Hall, Princeton University. It is life-size, and shows Dean Robbins in full academic garb and in a characteristic pose. Photographs were used by Mr. Dickinson.

The portrait was made possible by contributions from friends and former students of Dean Robbins.

Alaska Memorial Font Blessed

ANCHORAGE, ALASKA—On the Second Sunday in Advent in the presence of the congregation and the members of the Church school a new memorial font was blessed by the vicar, the Rev. Warren R. Fenn. The font was given by a communicant, Mrs. Alexander McDonald, in memory of her mother, Anna Matilda Campbell.

Memorial Service for Layman

PHILADELPHIA—Bishop Taitt of Pennsylvania has appointed the afternoon of February 18th as the date for a diocesan memorial service for the late Edward Horne Bonsall, prominent Churchman. The service will be held in St. Matthew's Church, 18th and Girard avenue, Philadelphia. Bishop Taitt will conduct the service, assisted by the Rev. C. Herbert Reese, rector of St. Matthew's.

Quota Payments 91% Of Expectations

Amount, However, Only 41% of Quotas, Leaving 1933 Deficit of \$500,000 Despite 31% Budget Cut

NEW YORK—The payments to the National Council on diocesan quotas for 1933 were 91 per cent of expectations, but only 41 per cent of the quotas, the latter figure including gifts to the "supplementary offering."

The deficit for 1933, after using every available resource and reducing the budget by \$1,326,039, or 31 per cent, will be about \$500,000, Dr. Lewis B. Franklin, treasurer, announced.

Dr. Franklin said that of the \$618,282 due December 1st to complete the full amount which the dioceses notified the National Council to expect, there was paid \$489,711, leaving an unpaid balance of \$128,571.

Out of 99 dioceses and districts to which quotas were allotted, 51 paid 100 per cent or more of their "expectations." Every diocese in the province of New England was in this class. Seven missionary districts paid 100 per cent of their quotas.

Number of Communicants

In Texas Doubled Under

Bishop Quin's Leadership

HOUSTON, TEX.—Since the consecration of Bishop Quin of Texas 15 years ago, the total of communicants in the diocese of Texas has doubled, increasing from approximately 6,000 to nearly 12,000.

Life Profession Made

GIBSONIA, PA.—Brother Gouverneur, Superior, S.B.B., received the life profession of Brother Willard, S.B.B. (Henry Willard Gilpin), in the Chapel of St. Barnabas' Free Home, on the feast of the Purification. Brother Charles, S.B.B., acted as sponsor. The celebrant was Bishop Ward of Erie. Bishop Mann of Pittsburgh offered the closing prayers and pronounced the benediction. The Rev. William E. Van Dyke, rector of St. Luke's, Smethport, read the epistle, and the Rev. William Porkess, D.D., rector of St. Stephen's Church, Wilkesburg, Pa., preached the sermon.

Erie Clergy Hear Dr. Porkess

FRANKLIN, PA.—The annual pre-Lenten Quiet Day for the clergy of the diocese of Erie was held on Shrove Tuesday at St. John's Church, the Rev. Martin Aigner, D.D., rector. The conductor was the Rev. William Porkess, D.D., rector of St. Stephen's Church, Wilkesburg, Pa.

Slum Clearance Bill Passed in New York

Mrs. Simkhovitch, Greenwich House Head, Receives Praise from Both Leaders in State Assembly

NEW YORK—The Mandelbaum Bill, opening the way for slum clearance on a large scale in the city and the provision of proper housing, was passed unanimously by the state assembly January 30th. Governor Lehman has sponsored this bill and helped in the drafting of it. He signed the bill February 1st.

It enables the city to use a federal allotment of \$25,000,000 already set aside for slum clearance and low-cost apartment house projects.

The Republican and the Democratic parties, through their leaders, both claimed credit for the bill, which is a project of long standing. No agreement was reached on this point. Both leaders, however, mentioned Mrs. Mary Kingsbury Simkhovitch, head of Greenwich House, as the person to whom special and first honors should go.

Rhode Island Priest Conducts

Lectures on Personal Problems

PROVIDENCE, R. I.—The Rev. Herman Ebert, who recently came from the College of Preachers, at Washington, to join the staff of St. Stephen's Church, has already begun to put into practice his training in psychotherapy which was given him while a Fellow at the college. He will conduct every Tuesday in Lent for the benefit of the women in the parish a course of lectures on Personal Problems and Adjustments. His work is attracting wide attention and deep interest. It is new in Rhode Island, and, for that matter clergy who know say, in the country. He has offered, so far as his own parish duties will permit, to help the clergy of the diocese in their pastoral work among parishioners who are mentally ill.

In a statement given to the clergy of the diocese, Fr. Ebert urges pastors to know enough about maladjustment cases to detect emotional states that are dangerous, but he advises against an attempt on the part of the average clergyman to try to make a cure himself. The patient should be sent to a psychiatrist.

Delaware Y. P. F. Groups Organized

WILMINGTON, DEL.—Young people from six parishes and missions in the eastern part of Sussex county met in Lewes January 26th to form a Young People's Fellowship. Miss Charlotte Joseph of Indian River was elected president. The six parishes and missions represented were St. Paul's Church, Georgetown; St. George's Chapel, Indian River; St. Mark's Church, Millsboro; St. John the Baptist's Church, Milton; All Saints' Church, Rehoboth, and St. Peter's Church, Lewes. A second Y. P. F. Group was organized January 25th at St. Andrew's Mission, Ellis Grove, under the direction of the Rev. R. Y. Barber.

Brotherhood of St. Andrew Shows Steady Increase in Chapters; Much New Work

PHILADELPHIA—At the annual meeting of the national executive committee of the Brotherhood of St. Andrew reports showed a continued steady increase in the number of chapters, especially in the young men's division. Brotherhood work has been begun in Liberia and Africa, and steps are being taken toward organization in India.

The report of the treasurer showed expenses for the past year paid in full and about two-thirds of the deficit from past years paid off.

The invitation of Bishop Matthews of New Jersey to hold the triennial national convention in Atlantic City, October 5th to 9th, immediately preceding General Convention, was accepted and a committee on program and arrangements appointed.

Annual Pi Alpha Council Meeting is Enthusiastic

SOUTH MOUNTAIN, PA.—Enthusiasm was the keynote of the annual meeting of the supreme council of the Pi Alpha fraternity in the Church of the Transfiguration, Blue Ridge Summit, January 29th and 30th.

The sessions opened at 8 P.M., January 29th, with the president, the Rev. Arthur G. W. Pfaffko, presiding. All chapters were represented by duly accredited delegates. The reports indicate that the fraternity is making an invaluable contribution in attracting young men and boys to the work of the Church. Some reports told of some really astonishing responses by the young men and boys of the fraternity.

This year's award of an honorary membership was granted to Carl B. Keferstein, of St. Margaret's parish, Washington, D. C., and will be conferred upon him by Bishop Brown of Harrisburg.

The second Sunday after Easter was designated as a day of corporate Communion for the members of the fraternity.

Jamestown, N. Y., Lenten Program

JAMESTOWN, N. Y.—The noonday preachers at St. Luke's Church, Jamestown, this Lent will be as follows: February 16th: Bishop Ward of Erie; February 23d, Bishop Sterrett, of Bethlehem; March 2d, the Very Rev. Whitney Hale, dean of St. Paul's Cathedral, Buffalo; March 9th, the Rev. C. Rankin Barnes of the department of Christian Social Service, National Council; March 16th, the Rev. Frederick Powell, S.S.J.E., head of the Society of St. John the Evangelist in Canada; March 23d, the Rev. Christian Wroth, rector of Trinity Church, Warren, Pa.

West Virginia Rector Instituted

CHARLES TOWN, W. VA.—The Rev. J. W. Gummere was instituted rector of St. Andrew's parish here February 4th by Bishop Gravatt of West Virginia. Canon Anson P. Stokes of the National Cathedral was the preacher.

Archbishop of York Refers to Petition

Important Statement of Faith Made in Connection With Protest to Preaching of Unitarians

LONDON—In his address to York convocation, the Archbishop of York referred at length to the petition of Lord Hugh Cecil, that he should bring before some competent authority the action of the Bishop of Liverpool in "inviting or suffering the invitation" of Unitarians to preach in Liverpool Cathedral.

The Archbishop concluded with an important statement of faith, from which the following is an extract:

"Whatever was the anticipated or the actual effect of the occurrences in Liverpool Cathedral upon those who were present, the publicity given to them has at least involved the risk of causing ill-informed persons to doubt the firmness of our Church's adherence to the Catholic faith of Christendom in Jesus Christ as Very God. That faith is, in fact, the foundation alike of our theology and of our worship. It is this which gives content and power to our Gospel and meaning to our Sacraments. . . .

"We cannot allow that those who differ from us in this, while following Jesus of Nazareth as a Prophet and Teacher, are in the position of the first disciples before the Passion, Resurrection, and Ascension, and the Descent of the Spirit at Pentecost. For their experience of their Lord was such that, when the doctrine of His Deity was presented to them, they accepted it as the true account of that experience. But those of whom we are thinking either reject or refuse to affirm, or at least refrain from affirming, that doctrine. . . .

"This matter is not one of mere theological subtlety, but concerns the deepest of all practical religious questions—namely, the question whether the initiative in the process of salvation either of the world or of the individual rests with God or with men. . . . It remains true that our worship is directed to God made manifest in Jesus Christ, and true fellowship in worship is only possible for us with those who are united with us on that point."

Bishop Ferris Consecrates Pulpit

ROCHESTER, N. Y.—Bishop Ferris of Rochester January 21st consecrated a memorial pulpit in Zion Church, Palmyra. The new brass pulpit was given to the congregation by Prof. Herbert E. Mills and his son, Harold Sansbury Mills, in memory of Alfred W. Sansbury, 1820-1904; his wife Margaret Ann Heminway Sansbury, 1831-1894; their children Mary Louise Sansbury Mills, 1863-1894; Albert Truman Sansbury, 1866-1932.

Laymen Meet at Joliet, Ill.

JOLIET, ILL.—Failure of business men to live their religion seven days a week was declared to be largely responsible for the economic depression by Clarence B. Randall, prominent Chicago layman, speaking before a conference of laity at Christ Church here January 22d. Directors of the Church Club of Chicago led the program.

Philadelphia Lenten Preachers Announced

Diocesan Preaching Missions to be in Church of the Holy Trinity; Various Noonday Services

PHILADELPHIA—Many distinguished preachers will bring Lenten messages to Philadelphia during the next six weeks. The diocesan Lenten Preaching Missions which for some years past have been held in the Church of St. Luke and the Epiphany have this year been transferred to the Church of the Holy Trinity, Rittenhouse Square, where they will be held at 8 P.M. Thursdays during Lent.

Preachers include the Rev. Loring W. Batten, Ph.D., professor emeritus of General Theological Seminary, New York; Bishop Taitt of Pennsylvania; the Rev. John M. Groton, rector of Grace Church, New Bedford, Mass.; Suffragan Bishop Creighton of Long Island; Bishop Brown of Harrisburg, and the Rev. Cornelius P. Trowbridge, rector of Grace Church, Salem, Mass.

The noonday Lenten services which have become such an important factor in the religious life of the city will be held again this year from 12:30 to 12:55 P.M., in Christ Church, Second St. above Market; in St. Stephen's Church, Tenth above Chestnut; and in the Garrick Theater under the auspices of the Brotherhood of St. Andrew. Besides local ministers, many visiting clergymen will conduct these services. Some of them are: Bishop Abbott of Lexington, Bishop Moreland, retired; Coadjutor Bishop Washburn of Newark, Bishop Matthews of New Jersey, Bishop Davenport of Easton, Bishop Sterrett of Bethlehem, Bishop Woodcock of Kentucky, Bishop Cook of Delaware, Auxiliary Bishop Bennett of Rhode Island, and the Rev. Allan P. Shatford of Montreal.

The Rev. Leicester C. Lewis, Ph.D., rector of St. Martin-in-the-Fields, Chestnut Hill, will conduct a series of six Lenten talks at the Churchwomen's Club, 134 S. 22d street, on Tuesday evenings in Lent.

Tribute to Archbishop of Tourian

CHICAGO—Representatives of several communions, including the Episcopal, Armenian Apostolic, Armenian Evangelical, and the Greek Orthodox, joined January 28th in paying tribute to the late Archbishop Leon Tourian, who was assassinated recently in New York. The memorial service was held at the Lakeview High School auditorium and the Ven. F. G. Deis, archdeacon of Chicago, represented Bishop Stewart of Chicago at the service.

Daughters of King Hear Professor

NEW HAVEN, CONN.—The Rev. Fleming James, rector of St. John's Church here and professor of Old Testament in Berkeley Divinity School, conducted the meditations at a diocesan service of the Daughters of the King February 4th in the church. Mrs. T. J. Shannon, president, presided.

Mauch Chunk, Pa., Church Has Luminous Altar Cross

MAUCH CHUNK, PA.—A memorial cross for the altar was dedicated to the glory of God and in memory of the departed saints of the parish at the evening service on Christmas Eve in St. Mark's Church here by the rector, the Rev. Frederick H. Steenstra. This luminous cross is a most unusual piece of ecclesiastical art. It is 32 inches in height, cast in bronze and heavily gold plated. The light is provided through Neon tubes enclosed in the cross with a transformer built into the base. A soft and beautiful light is diffused through the gold tracery of the entire cross enhanced by bits of translucent enamel resembling cloisonne. The cross was a bequest to the parish of Mrs. J. V. Rimmel.

Archbishop of Canterbury Praises Lord Halifax

LONDON—A fine tribute to the memory of Lord Halifax was paid by the Archbishop of Canterbury at the convocation of Canterbury recently. He said in part:

"Although it is usual to confine our remembrance in this House to members of it, Lord Halifax was for probably more than 60 years the most conspicuous layman in the Church. This is not the occasion to discuss the ecclesiastical policies which he pursued, still less the controversies in which, from time to time, his ardent spirit was engaged. Suffice it to say this: he was a leader of high ability, of intrepid courage, of single-hearted and chivalrous devotion. In giving all the abilities of his mind, all the fervor of his heart, to the service of the Church, he was moved by a passionate desire to vindicate for her her place within the Holy Catholic Church.

"If his life-long devotion to the cause of reunion impelled him in a direction foreign to the instincts and desires of many of his fellow Churchmen, its motive was the same Christian love, the same loyalty to the Will of Christ, that have led some of them to follow the same cause in other directions. Certainly, the advocacy of his aims was never soiled by any bitterness of spirit, and he was ever anxious to realize the unity of spiritual experience with those who differed from him."

Philadelphia Parish Receives Memorials

PHILADELPHIA—An oak tabernacle, handsomely carved with chalice and host, was blessed recently in the Church of the Good Shepherd, Philadelphia, the Rev. Alexander N. Keedwell, rector. It was presented by David M. Kennedy in memory of his father and mother. Six wrought brass candlesticks were presented to the parish. These were the gift of Mrs. Hesser C. Clapham in memory of her late husband. Both candlesticks and tabernacle enhance the altar which is of oak.

Rev. C. R. Barnes to Visit Western N. Y.

BUFFALO, N. Y.—The Rev. C. Rankin Barnes of the National Council will spend a week in the diocese of Western New York during Lent and will visit Olean, Jamestown, Dunkirk, and Buffalo.

Annual Conventions in 13 Dioceses, Districts

Bishop Stewart Issues Warning on Church's Work, Stressing Its Power and Mission

TEN DIOCESES and three missionary districts recently held their annual conventions. The dioceses were Atlanta, Chicago, Dallas, Florida, Kansas, Los Angeles, Ohio, Oregon, Southern Virginia, and Upper South Carolina. The missionary districts were Haiti, San Joaquin, and Utah.

Dr. McGregor Atlanta Speaker

ATLANTA, GA.—The Rev. D. A. McGregor, Ph.D., executive secretary of the Department of Religious Education, National Council, and Bishop Mikell of Atlanta were speakers at a dinner at the 27th annual session of the council of the diocese of Atlanta. The session convened January 24th at the Church of the Epiphany.

Edgar E. Pomeroy, Atlanta, was chosen chancellor, succeeding Robert C. Alston. Members of the standing committee were re-elected.

Clerical deputies to General Convention: the Rev. Dr. W. W. Memminger, the Rev. John Moore Walker, and the Very Rev. Raimundo de Ovies, all of Atlanta, and the Rev. F. H. Harding, Milledgeville. Alternates: the Rev. Messrs. Mortimer W. Glover, Macon; J. D. C. Wilson, La Grange; G. C. Hinshelwood, Columbus; Charles Holding, Decatur.

Lay deputies: John F. Glenn, Atlanta; William Parker, Jr., Cedartown; George A. Bland, Atlanta; Robert C. Alston, Atlanta. Alternates: E. D. Pusey, Athens; Floyd E. Baird, Marietta; A. B. Clark, Atlanta.

Woman's Auxiliary delegates: Mrs. Marshall Ellis, Macon; Mrs. John E. Talmadge, Jr., Athens; Mrs. Stephen B. Ives, Atlanta; Mrs. J. F. MacDougald, Atlanta. Alternates: Mrs. J. C. Robards, Marietta; Mrs. Frank E. Bone, Milledgeville; Mrs. Edwin Pusey, Athens; Miss Leola Reddy, Macon.

Bishop Stewart Stresses Church's Mission

CHICAGO—It is not the Church's job to go "tinkering around with economic pliers in one hand and a political monkey-wrench in the other," Bishop Stewart of Chicago asserted in his charge to the 97th annual convention of the diocese of Chicago, held in St. Paul's Church, February 6th and 7th.

"The Church's power and mission is to change the lives of men into agents of the purpose of God," said Bishop Stewart. "The Church's power cannot be equated in terms of the social legislation it has created; but rather in terms of the lives of legislators whom it has inspired. The Church's power is to be measured not by the profit-sharing enterprises it establishes but by the profit-sharing motives it creates; not by codes in which it has a finger, but in characters which create and uphold equitable codes.

"Christ did not lay out the details of a new order of society but He did lay down the principles for His followers out of which

should grow a veritable Kingdom of God on earth."

Clerical deputies to General Convention: the Rev. Dr. George H. Thomas, the Rev. Harold L. Bowen, the Rev. Alfred Newbery, and the Rev. Dr. Frederick C. Grant. Alternates: the Very Rev. Dr. Gerald G. Moore, the Rev. Edward S. White, the Rev. Dr. Duncan H. Browne, and the Rev. Dr. Herbert W. Prince.

Lay deputies: Henry E. Mason, Joseph A. Rushton, Edward L. Ryerson, and Angus S. Hibbard. Alternates: William F. Pelham, Clarence Griggs, Courtenay Barber, and Clarence B. Randall.

The Rev. John Herbert Edwards retires from the standing committee after serving on it for 25 years. The Rev. E. Ashley Gerhard, of Winnetka, was elected his successor.

Archdeacons Frederick G. Deis and Winfred H. Ziegler were re-appointed for terms of three years each.

No successor was named to the late Edward J. Rogerson, treasurer of the diocese. Mrs. Ruth Keller, widow of the late Rev. George Keller, was named assistant treasurer. Mrs. Keller has assisted Mr. Rogerson in the treasurer's office for several years.

Six new members of the Diocesan Council were elected: the Rev. Dr. Charles L. Street, the Rev. H. E. Ganster; and L. E. Yentzer, Stewart Cushman, George S. McReynolds, and Robert G. Peck.

Bishop Moore Praises President

DALLAS, TEX.—President Roosevelt, the Oxford Movement, and the Church-Wide Endeavor were praised by Bishop Moore of Dallas in his address to the annual convention January 31st of the diocese of Dallas in the Church of the Incarnation here.

Clerical deputies elected to General Convention: the Very Rev. George Rodgers Wood, Dallas; the Rev. Bertram L. Smith, Dallas; the Rev. Walter H. Meyers, Hillsboro, and the Rev. Claude A. Beesley, Wichita Falls. Alternates: the Rev. Charles G. Fox, Fort Worth; the Rev. J. R. Maceo, Dallas; the Rev. Richard S. Watson, Sherman, and the Rev. Harold G. Hennessy, Paris.

Lay deputies: George Beggs, Raymond R. Lawther, G. B. Straughn, and Carl Wiesemann. Alternates: Dr. L. H. Hubbard, Rochester Haddaway, J. R. O'Daniel, and J. H. Allison.

Florida Periodical to be Published

TALLAHASSEE, FLA.—Bishop Juhan announced to the 91st annual council of the diocese of Florida that the diocesan periodical, the *Church Herald*, suspended since April, 1931, would be resumed in March at no expense to the diocese.

The Rev. B. H. Reinheimer, of the National Council, addressed the council and the Woman's Auxiliary. The council met January 25th and 26th at St. John's Church, here.

The guest speaker at the Auxiliary sessions was Mrs. Jessie Daniel Ames, executive director of the Association of Southern Women for the Prevention of Lynching. The endorsement of the Auxiliary was given to the program of this movement and some 28 signatures to its declaration and pledge were secured.

Clerical deputies to General Convention: the Rev. Messrs. L. Fitz-James Hindry, St. Augustine; Newton Middleton, Jacksonville; Francis B. Wakefield, Jr., Palatka; William

S. Stoney, Gainesville. Alternates: the Rev. W. Jeffery Alfriend, Tallahassee; the Rev. Hendree Harrison, D.D., Pensacola; the Rev. John L. Oldham, Jacksonville; the Rev. Russell S. Carleton, Monticello.

Lay deputies: Frank P. Dearing, Raymond A. Yockey, and Raymond D. Knight, Jacksonville; and George E. Lewis, Tallahassee. Alternates: T. A. Thompson, Bradford; Howell A. Davis, Palatka; Herbert Lamson, Jacksonville; Walter S. Criswell, Jacksonville.

Woman's Auxiliary delegates: Mrs. J. D. Russell, Jacksonville; Miss Margaret G. Weed, Jacksonville; Mrs. William P. Cornell, Jacksonville; Mrs. John G. Ruge, Apalachicola; Mrs. J. Lloyd Gray, Lake City. Alternates: Mrs. B. C. Whitfield, Tallahassee; Mrs. M. C. Whiddon, Pensacola; Mrs. John L. Oldham, Jacksonville; Mrs. Z. W. Flinn, Palatka; Mrs. Thomas A. Schofield, Live Oak.

Haiti Pays Pledge in Full

PORT AU PRINCE, HAITI—Bishop Carson, in his address at the annual convocation of the missionary district of Haiti, expressed satisfaction that again Haiti had paid in full its pledge toward the Church Program, renewing the pledge for 1934. The convocation met January 24th to 26th in Holy Trinity Cathedral.

Discussing the possible withdrawal of financial help through a continuance of the depression, the Bishop emphasized the necessity for taking steps looking toward self support.

Delegates to the General Convention: the Very Rev. Leopold Kroll and Manassé St. Fort Colin, Port au Prince. Alternates: the Rev. E. C. Jones and Urie Jacques Garnier, Port au Prince.

Kentucky Bishop Kansas Preacher

TOPEKA, KANS.—Bishop Woodcock of Kentucky was the preacher at the Kansas diocesan convention in Grace Cathedral here. The convention met February 4th and 5th.

The Rev. C. A. Clark and J. F. Elden were elected to the standing committee, succeeding the Rev. Oliver Crawford and F. C. Gibbs.

Clerical deputies to General Convention: the Very Rev. John W. Day, Topeka, and the Rev. Messrs. Carl W. Nau, Kansas City; Samuel E. West, Wichita, and Carlton A. Clark, Independence. Alternates: the Ven. L. W. Smith, Topeka, and the Rev. Messrs. W. Aimison Jonnard, Manhattan; O. F. Crawford, Pittsburg, and Carter Harrison, Lawrence.

Lay deputies: A. C. George and Dr. Harry W. Horn, Wichita; Guy T. Berry, Independence, and Ralph Montgomery, Topeka. Alternates: P. H. Hopkins, Topeka; Dr. J. R. Prichard, Fort Scott; Herbert J. Hodge, Abilene, and Ben Fegan, Junction City.

Woman's Auxiliary delegates: Mrs. C. C. Bailey, Topeka; Mrs. John Ames, Topeka; Mrs. Harry Horn, Wichita; Mrs. Samuel E. West, Wichita; Mrs. James Wise, Topeka. Alternates: Mrs. Bennett R. Wheeler, Topeka; Mrs. C. A. Gafney, Chanute; Mrs. L. W. Smith, Topeka; Mrs. Carl Nau, Kansas City; Mrs. H. H. McDonald, Lawrence.

Los Angeles Pays Quota in Full

LOS ANGELES—The 39th annual convention of the diocese of Los Angeles was held at St. Paul's Cathedral here

January 31st and February 1st. Reports showed that the diocese had paid in full to the National Council the quota for 1933, and that at no point in the diocese had missionary work been closed. Budgets were adopted for the diocese and for diocesan missionary work which would maintain the level at the same point as in the previous year.

Three representatives of the National Council were speakers at the convention. They were Bishop Bartlett, Dr. John W. Wood, and Spencer H. Miller, Jr.

The Very Rev. Harry Beal, D.D., was elected to the standing committee succeeding the Rev. Irving Spencer. The Rev. George Davidson, D.D., was elected to the executive council, succeeding the Rev. H. H. Kelley. T. Fleming, Jr. succeeding W. A. Montan.

Clerical deputies to General Convention: the Very Rev. Harry Beal, D.D., Los Angeles; the Rev. Edwin T. Lewis, Whittier; the Rev. Ray O. Miller, Los Angeles, and the Rev. George Davidson, D.D., Los Angeles. Alternates: the Rev. Perry G. M. Austin, Long Beach; the Rev. Stephen C. Clarke, Jr., Pasadena; the Rev. Royal H. Balcom, D.D., Santa Barbara; the Rev. Maurice I. L. Kain, San Diego.

Lay deputies: M. A. Albee, Redondo; T. Fleming, Jr., So. Pasadena; C. M. Gair, Los Angeles; W. A. Montan, Los Angeles. Alternates: W. F. Knight, Pasadena; H. I. Thomas, So. Pasadena; R. MacC. Brady, Montecito; G. G. Entz, Hollywood.

Dr. John W. Wood, of the National Council, was the principal speaker at the annual meeting of the Woman's Auxiliary.

Ohio Confirmations Increase

CLEVELAND, OHIO—The largest number of confirmation classes and the greatest number of confirmations in the diocese of Ohio in the past nine years were reported by Bishop Rogers in his address at the 117th annual convention February 6th in Trinity Cathedral.

There were 129 classes with 1,552 members in 1933. St. Paul's Church, Cleveland Heights, had 68 candidates, the largest class.

The Rev. L. W. S. Stryker, Youngstown, was elected to the standing committee, succeeding the Rev. J. R. Stalker.

Clerical deputies to General Convention: the Ven. G. F. Patterson and the Rev. Drs. J. R. Stalker, Massillon; W. R. Breed, and W. F. Tunks, Akron.

Lay deputies: W. G. Mather and T. P. Goodbody, Toledo; H. P. Knapp and John W. Ford, Youngstown.

Oregon Clergy Formulate Plans

PORTLAND, ORE.—Plans were made by Bishop Sumner and the clergy at the annual convention of the diocese of Oregon for the carrying out of the Presiding Bishop's call for a Church-Wide Endeavor. The convention met in St. Stephen's Cathedral here January 31st.

Bishop Barnwell of Idaho and the Rev. D. R. Covell of the National Council spoke at a dinner. The formal address of the evening was by Bishop Porter of Sacramento.

The Rev. O. W. Taylor was elected to the standing committee, succeeding the Rev. R. A. C. Simmonds.

Clerical deputies to the General Convention: the Rev. Messrs. H. R. White, George

Swift, H. D. Chambers, and John Dawson. Alternates: the Rev. Messrs. E. W. Hughes, R. A. C. Simmonds, O. W. Taylor, and F. H. Ball.

Lay deputies: B. B. Coles, F. W. Sercombe, Dean Vincent, and Dr. Fixott. Alternates: Dr. A. L. Beattie, H. L. Rafferty, W. S. Boyer, and R. L. Glisan.

San Joaquin Elects

FRESNO, CALIF.—New members of the council of advice, announced by Bishop Sanford at the annual convocation of the missionary district of San Joaquin here January 25th, are F. A. Eckstrom and J. Benson Wrenn.

Deputies to the General Convention: the Rev. S. C. Hawley, Stockton, and Mr. Wrenn. Alternates: the Rev. William Payne, Madera, and T. C. Hawley, Lodi.

818 Confirmations in Southern Virginia

PETERSBURG, VA.—Bishop Thomson reported 105 visitations and 818 confirmations to the 42d annual council of the diocese of Southern Virginia which met in St. Paul's Church here January 23d and 24th.

The council passed the first reading of a constitutional amendment to admit to the council all Colored clergymen canonically resident in the diocese, and unanimously adopted a resolution requesting the Bishop and deputies to General Convention to urge "the establishment of Negro missionary districts with racial bishops and with a greater and more liberal management of their Church affairs."

Churches receiving aid from the diocese toward the payment of Pension Fund premiums would revert to the status of organized missions through an amendment to the canons.

Clerical deputies to General Convention: the Rev. Drs. William A. Brown, Portsmouth; E. R. Carter, Petersburg; W. A. R. Goodwin, Williamsburg, and the Rev. E. Ruffin Jones, Norfolk. Alternates: the Rev. Messrs. Norman E. Taylor, Norfolk; Taylor Willis, Norfolk; J. M. B. Gill, Petersburg; J. R. McAllister, Dinwiddie.

Lay deputies: C. W. Grandy, Norfolk; Col. James Mann, Norfolk; F. W. Darling, Hampton; T. W. Mathews, Portsmouth. Alternates: George B. Townsend, Petersburg; E. B. Hodges, Norfolk; W. R. Harrison, and Ivor A. Page, Norfolk.

Upper South Carolina Hears Primate

YORK, S. C.—The Presiding Bishop addressed the 12th annual diocesan convention of Upper South Carolina which met in the Church of the Good Shepherd here January 23d and 24th.

A resolution to effect a change in the Constitution and Canons in order that Colored Churchmen might be given representation in the convention was passed for the second time, and will become effective if passed at the next meeting.

The Rev. Henry D. Phillips, rector of Trinity Church, Columbia, called upon the diocese to go forward at the cost of sacrifice, pointing out that Upper South Carolina has been forced to retrench because there has been no sacrifice. In order that the whole diocese might be pervaded with this spirit, the convention took the initial step making what was called a "Gift of Sacrifice," a pledge to the Church in addition to the one

already made. These gifts of the 60 members of the convention amounted to over \$1,200 in pledges, beginning a diocesan-wide "Gift of Sacrifice" movement.

Clerical deputies to General Convention: the Rev. Messrs. H. D. Phillips, Columbia; R. C. Topping, Anderson; A. Rufus Morgan, Columbia; Albert R. Stuart, Greenwood. Alternates: the Rev. Messrs. L. N. Taylor, Columbia; William Johnson, Aiken; Robert Phillips, Greenville; Capers Satterlee, Clemson College.

Lay deputies: Dr. Garden C. Stuart, Eastover; W. Bedford Moore, Jr., York; John W. Arrington, Jr., Greenville; James Y. Perry, Columbia. Alternates: Lanier Branson, Aiken; Dr. Henry K. Thayer, Greenwood.

Woman's Auxiliary delegates: Mrs. A. C. Hammett, Mrs. E. N. McDowell, and Mrs. James R. Cain, Columbia; Mrs. R. E. Houston, Greenville; Mrs. W. R. Simpson, Rock Hill. Alternates: Mrs. Beverly Sloan, Columbia; Mrs. J. E. Hart, York; Mrs. Fred Hensley, Columbia; Mrs. Oscar Wilson, Spartanburg.

Utah Bishop Speaks on Good Will

SALT LAKE CITY, UTAH—Good will among nations through a great spiritual awakening was the subject of Bishop Moulton's address at the convocation of Utah in St. Paul's Church. The convocation met from January 25th to 28th.

Members appointed or elected to the Bishop and Council were the Rev. A. E. Butcher, the Rev. A. L. Wood, A. W. Koehler, Ambrose Lowery, W. H. Trask, Jr., J. E. Jones, Clarence E. Raybould, Harry Goodrich, D. A. Lyon.

The Rev. W. J. Howes, Randlett, and C. P. Overfield, Salt Lake City, were elected delegates to General Convention. Alternates: the Ven. W. F. Bulkeley and J. E. Jones, Salt Lake City.

Woman's Auxiliary delegates: Mrs. H. C. Goodrich, Salt Lake City; Mrs. M. A. Keyser, Salt Lake City; Mrs. John W. Hyslop, Ogden; Mrs. Alwyn E. Butcher, Salt Lake City; Mrs. Henry W. Doscher, Salt Lake City. Alternates: Mrs. Arthur W. Moulton, Mrs. E. A. Hamilton, Mrs. Clarence Eberly, Mrs. F. M. Wichman, Mrs. Frank Gregory, all of Salt Lake City.

Lenten Rally for Young People

NEW YORK—A Lenten rally of young people will take place at St. Bartholomew's Church at 8 P.M. February 25th. The preacher will be the Rev. Leslie C. Glenn, rector of Christ Church, Cambridge, Mass.

Parish Meets in Avondale, Ohio, Church

CINCINNATI, OHIO—St. Luke's parish is meeting in Grace Church, Avondale. It is an organized parish with its own vestry and is holding regular services at Grace Church between the hour of their Sunday school and the 11 o'clock service.

Nurse From India Addresses Guild

DETROIT—Miss Agnes Dunn, R.N., of India, formerly a member of the Visiting Nurses' Association of Detroit, was the special speaker at the monthly meeting of the Guild of St. Barnabas for Nurses, in St. Paul's Cathedral February 12th.

Nebraska Cathedral Announces Preachers

OMAHA, NEBR.—Preachers at the Lenten noon hour services at Trinity Cathedral include the following Omaha priests: the Rev. R. D. Crawford, of St. Barnabas'; the Rev. Dr. F. W. Clayton of All Saints', and the Rev. Messrs. D. J. Gallagher of St. Andrew's, G. St. G. Tyner of St. Paul's, V. W. Lane of St. Martin's, E. J. Secker of St. John's. During Holy Week the Very Rev. S. E. McGinley will be the preacher.

Marquette Clergy Conference

MARQUETTE, MICH.—The clergy of the diocese of Marquette met February 5th with Bishop Ablewhite at St. Paul's Cathedral for a pre-Lenten conference.

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Lenten Services at General Seminary

Special Preachers Also Announced
for St. Paul's Chapel and Church
of Incarnation

NEW YORK—Special preachers in the chapel of the General Theological Seminary at Evensong during Lent include the Rev. Frederic C. Lauderburn, chaplain; the Rev. Karl M. Block, D.D., rector of St. Michael's and St. George's Church, St. Louis, Mo.; the Rev. Howard C. Robbins, D.D., professor of Pastoral Theology; the Rev. J. Reginald Mallett, rector of Grace Church, White Plains; Bishop Rogers of Ohio; the Rev. Horace W. B. Donergan, rector of St. James' Church, New York City; and the Very Rev. Hughell Fosbrooke, D.D., dean.

ST. PAUL'S CHAPEL SERVICES

Special preachers at St. Paul's Chapel, Trinity parish, during Lent include the Very Rev. Milo H. Gates, D.D., dean of the Cathedral of St. John the Divine; the Rev. John R. Oliver, M.D., author; the Rev. Stanley C. Hughes, rector of Trinity Church, Newport, R. I.; the Rev. James O. S. Huntington, D.D., Order of the Holy Cross; the Rev. Leicester C. Lewis, D.D., rector of St. Martin-in-the-Fields, Philadelphia; Father Joseph, O.S.F.; the Rev. Canon H. Adye Prichard, D.D., rector of St. Mark's Church, Mt. Kisco, N. Y., and the vicar, the Rev. Joseph Patton McComas, D.D.

PREACHERS AT CHURCH OF INCARNATION

Preachers at the noonday Lenten services in the Church of the Incarnation include Bishop Sterrett of Bethlehem; Suffragan Bishop Creighton of Long Island; the Rev. Theodore P. Ferris, of Grace Church, New York; the Rev. C. Leslie Glenn, rector of Christ Church, Cambridge, Mass.; the Rev. George A. Trowbridge, rector of All Angels' Church, New York; the Rev. Dr. D. W. Gateson, rector of the Church of the Saviour, Philadelphia, and the Rev. George A. Robertshaw, assistant.

Connecticut Young People Meet

WALLINGFORD, CONN.—About 50 parishes and missions were represented at the annual diocesan convention of the Young People's Fellowship at St. Paul's Church here February 3d and 4th. Miss Dorothy Fischer of the National Council was one of the speakers.

Bishop Manning Speaks to Churchwomen

NEW YORK—The Churchwomen's League for Patriotic Service held its annual meeting recently at the Hotel Plaza. Bishop Manning was the speaker. The choir of St. Thomas' Church provided music. The president of the League is Mrs. Henry Gansevoort Sanford.

Church Army Activities

In Southwestern Virginia

DIOCESE—SOUTHWESTERN VIRGINIA: Church Army Missionaries active—Two. Wise County—Grace House of the Mountain. Captain G. Wiese has 16 acres of land and two cows. Helps farmer-neighbors by lectures on culture of potatoes and corn raising. Active as organizer of local C. W. A. projects.

Mission House is a true social center, with services, prayer meetings, and Girls' Friendly Society as regular features.

Massachusetts Clergy Hear Authorities on Preaching

Rev. M. S. Taylor and Rev. W. R. Bowie
Address Association

BOSTON—A program jointly prepared by the diocesan committee on evangelism and the program committee of the Massachusetts Clerical Association was presented to the clergy February 5th in the Cathedral Church of St. Paul, Boston.

The Rev. Malcolm S. Taylor of St. Alban's Cathedral, chairman of the National Commission on Evangelism, expounded in the morning the Sulpician Method of Meditation. At the close of his address, Dr. Taylor set his hearers to the duty of composing a meditation on a selected passage from the Gospels. At the close of 25 minutes some of these meditations were read aloud and criticized.

The Rev. Dr. W. R. Bowie of Grace Church, New York, gave an address in the afternoon on the Method and Content of the Preaching of a Parish Priest. Again in the evening, a group of the clergy met with Dr. Taylor who spoke to them on How to Preach a Mission. The whole program of the day was built around the idea of preaching. The part devoted to meditation and the cultivation of spiritual perceptions and conceptions aimed to provide a richer background for the actual sermon itself.

West Missouri Women Hear Talk On Church Work in Mountains

KANSAS CITY, MO.—At the annual diocesan meeting of the Woman's Auxiliary at St. Andrew's Church January 29th, Mrs. F. A. Habersham of Los Angeles gave an illustrated lecture on the work of the Church in the mission fields of the Blue Ridge Mountains in Virginia.

The officers elected for the next three years, all of Kansas City, were: Miss M. Louise Howard, president; Mrs. A. S. Deacon, vice president; Miss Henrietta Whittaker, reelected recording secretary; Mrs. C. R. Bachman, corresponding secretary, and Mrs. Samuel R. Iams, reelected treasurer. Mrs. Henry Burr was the retiring president.

Bishop Spencer of West Missouri officiated, assisted by the Rev. Dr. James P. DeWolfe, rector of St. Andrew's Church.

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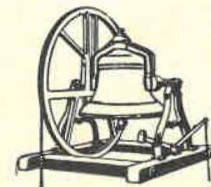
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Bishop of Chichester Renews German Plea

Universal Christian Council Administrative Committee Warmly Approves Procedure of President

CHICHESTER, ENGLAND—The administrative committee of the Universal Christian Council for Life and Work at its recent meeting here gave warm approval to a letter written to Reichsbishop Müller of Germany by the Bishop of Chichester. The letter, dated January 18th, expressed concern over the continued critical situation in the German Church.

Representatives of the different European Churches were present at the meeting, at which the present crisis in the German Church was discussed. The Bishop of Chichester, as president, reported on his correspondence with the Reichsbishop with reference especially to the use of force against a large body of pastors in the German Church.

The administrative committee expressed its conviction that coercive measures and the application of force in the present situation would be a wrong to the Christian conscience, to the Gospel, and to the whole Church.

The Bishop of Chichester in the letter expressed concern at the recent developments in Germany. He pointed out that the "Aryan" paragraph is still in force, and that all opposition and criticism has been prohibited, with still sterner methods of coercion apparently projected.

The Bishop closed with "the earnest hope that the use of force and the suppression of theological criticism may be abandoned, and that, to use your own words of September 1st, we may, in all our Churches, learn to take our stand closer together under the banner of the Gospel."

American Section Expresses Concern

NEW YORK—Grave concern regarding the situation of the Church in Germany was expressed in a statement issued by the American Section of the Universal Christian Council, representing the council and the Federal Council of the Churches of Christ in America. The statement was issued simultaneously with that of the chairman of the council, the Bishop of Chichester, England, who in a letter to Reichsbishop Müller of Berlin protested against those whose orthodoxy and zeal for the church, as well as their devotion to their country, are beyond doubt."

Church Canvass 114 Per Cent

CHELTENHAM, PA.—St. Aidan's parish in its recent canvass achieved its goal 114 per cent, with pledges totaling \$4,623.50, and with the number of pledges raised from 83 to 174. The Rev. H. B. Satcher is vicar.

Nun's Work Among Prison Inmates Gets Recognition From Bishop of Chicago

CHICAGO—Years of service to women inmates of the Illinois State Prison on the part of Sister Mary Elizabeth, O.S.F., were rewarded February 5th when she received the Distinguished Service Cross awarded by Bishop Stewart of Chicago. The award was one of five given at the Church Club dinner at the Hotel Sherman in the presence of 500 Churchmen and women of the diocese.

Others to receive the crosses were: the Rev. Frank F. Beckerman, for 10 years on the City Missions staff in Chicago; the Rev. Arnold Lutton, for 25 years pastor of the Church of the Annunciation, Chicago; the Rev. Alfred Newbery, rector of the Church of the Atonement and prominent social service worker in Chicago, and the Rev. Charles L. Street, Ph.D., rector of St. Alban's School, Sycamore, and dean of the northern deanery.

The Rev. C. Rankin Barnes, executive secretary of the department of Social Service of the National Council, and the Rev. F. P. Houghton, field secretary of the National Council, were other speakers at the dinner.

Vinson Navy Bill Assailed By New York Ministers

Dr. W. R. Bowie and the Rev. J. H. Melish
Among Protest Signers

NEW YORK—A telegram of protest against the Vinson Bill, which authorizes increasing the navy to treaty strength, has been sent by a group of New York clergymen to President Roosevelt, it was announced by the Federal Council of Churches of Christ in America.

"This telegram," said W. W. Van Kirk, secretary of the council's international justice and goodwill department, "signed as it is by more than a score of leading clergymen of New York, is an effective rejoinder to the criticism that the Federal Council's peace utterances are not shared by the churchmen of various denominations."

The telegram follows:

"We, the undersigned clergymen of New York City, earnestly protest against the Vinson Naval Bill. We also protest against the manner in which this legislation is being rushed through Congress. We urge you to request the Senate to defer consideration of this measure until the people have been given full opportunity to be heard upon its wisdom or necessity.

"We believe the proposed naval construction program seriously compromises your good neighbor policy and is a denial of our moral obligation under the Kellogg Pact. We believe vast numbers of thoughtful people will acclaim your action in withholding support from this unprecedented peace-time program of naval expansion."

The clergymen signing the message included the Rev. Dr. W. Russell Bowie of New York, and the Rev. J. Howard Melish of Brooklyn.

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FREDERICK DIEHL, PRIEST

FARMVILLE, VA.—The Rev. Dr. Frederick Diehl, rector of St. John's Memorial Church, Farmville, died January 31st after an illness of several months.

Dr. Diehl was born April 9, 1875, at Gettysburg, Pa., the son of James Frederick and Arabella Pomery Diehl. He graduated from Dickenson College in 1897 with the degree of Bachelor of Arts and from the same college received his Master's degree in 1900. He was given the degree of Doctor of Divinity by Hampden-Sidney College in 1924. He was ordained deacon in 1911 and made priest in 1912 by the Bishop of Harrisburg. His first charge was St. Paul's, Wellsboro, Pa., from which he came to St. John's in 1915. He was married in 1901 to Miss Ollie M. Kready of Orrtanna, Pa., who survives him with four children, the Misses Dorothy and Elizabeth of Norfolk, Va., and the Misses Catharine and Mary of Farmville.

The funeral was conducted February 3d at Farmville by the Rev. Samuel R. Diehl of Martinsville, W. Va., a brother, assisted by the Rev. E. R. Carter, D.D., of Christ Church, Petersburg. Interment was at Farmville.

A. R. MANSFIELD, PRIEST

NEW YORK—The Rev. Archibald Romaine Mansfield, D.D., superintendent of the Seamen's Church Institute of New York, died February 11th.

Bishop Manning of New York and the Rev. Donald B. Aldrich, D.D., rector of the Church of the Ascension, New York, officiated at the funeral service February 13th in the chapel of the Seamen's Church Institute.

Archibald Romaine Mansfield was born in Spring Valley, N. Y., January 3, 1871, the son of Romaine Styles and Emelia Moore Mansfield. He was graduated from St. Stephen's College with a Bachelor of Arts degree in 1892, and then attended General Theological Seminary, being ordained deacon in 1896 and priest in 1897 by Bishop Potter. He married Ella Louise Huntington of New York City June 14, 1899. He received the degree of Doctor of Divinity from St. Stephen's College in 1915.

Dr. Mansfield was a chaplain of the Seamen's Church Institute of New York from 1896 to 1904; superintending chaplain from 1904 to 1909, and superintendent since 1909.

HERBERT H. POWELL, PRIEST

LOS ALTOS, CALIF.—The Rev. Herbert H. Powell, S.T.D., dean of the Church Divinity School of the Pacific, died here February 4th at the age of 60.

Herbert Harry Powell was born in Wilkes-Barre, Pa., February 10, 1873, the son of William Powell and Sarah Ann (Moon). He received the degree of Bache-

lor of Philosophy from Taylor University in 1899, the Master of Arts degree from George Washington University in 1901, the Bachelor of Divinity degree from Virginia Theological Seminary in 1901, the Doctor of Philosophy degree from the University of California in 1905, and the Doctor of Sacred Theology degree from General Theological Seminary in 1912. He married Anna Louise Preston, of Santa Clara, Calif., June 2, 1903.

Bishop Whittle ordained him deacon in 1900, and Bishop Talbot ordained him priest the same year.

After a short time as curate at St. Stephen's Church, Wilkes-Barre, he served as professor at the Church Divinity School from 1900 to 1908; rector, Church of the Holy Saviour, Santa Clara, 1902 to 1905, and 1907 to 1908; vicar of St. Matthew's Church, Berkeley, 1908 to 1915; rector of St. John's Church, Ross, 1922 to 1925; diocesan superintendent of Christian Education, 1915 to 1924; instructor, Pacific School of Religion, 1918; lecturer, University of California, 1919 to 1920; lecturer, Leland Stanford Junior University, 1925 to 1929. He became dean of the Church Divinity School of the Pacific in 1923.

Dean Powell was a deputy to General Convention from 1913 to 1931. He was the author of *The Supposed Hebraisms in the Grammar of the Biblical Aramaic*.

Survivors are his widow, one daughter, Mrs. Katharine Gray, a granddaughter, one brother, and two sisters.

The funeral service was at Grace Cathedral February 5th, where Dean Powell was honorary canon. Bishop Parsons of California officiated, assisted by the Ven. W. R. H. Hodgkin, D.D., and Chaplain D. C. Gardner, D.D., of Stanford University.

In the long procession were the students and faculty of the Church Divinity School, the cathedral clergy, members of the standing committee, and many other of the diocesan clergy. The honorary pall bearers were alumni of the Church Divinity School. The active pall bearers were members of the Benevolent and Protective Order of Elks.

MRS. SARAH E. ABBOTT

CARBONDALE, PA.—Mrs. Sarah E. Abbott, widow of the late Rev. Benjamin Abbott, died on January 17th at her home here. Mrs. Abbott was in her 88th year.

She was well known throughout the Lackawanna Valley. Her husband was rector of Trinity Church, Carbondale, at the time of his retirement many years ago.

MRS. DOROTHY ARENTS BROOKS

NEW YORK—Mrs. Dorothy Arents Brooks, wife of Harold W. Brooks, died at her home, 1035 Fifth avenue, January 21st in her 40th year.

Funeral services were held in St. Thomas' Church January 23d, the Rev. Roelif H. Brooks, D.D., officiating. Burial was private.

Mrs. Brooks was a granddaughter of George Arents. She and other members of the family presented the carillon to St. Thomas' Church in memory of Mr. Arents.

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DR. HELEN GRAY CONE

NEW YORK—Dr. Helen Gray Cone, professor emeritus of English in Hunter College, died at her home here January 31st, in her 75th year, after a short illness. The funeral service was held in St. Luke's Church, February 3d, the rector, the Rev. William T. Walsh, officiating.

Dr. Cone had been connected with Hunter College for many years. She was graduated from the Normal College of New York, which afterward became Hunter College, in 1876. From 1889 until 1926, when she retired, she taught in the college. In 1920, Hunter conferred on her the honorary degree of Doctor of Literature.

She was the author of many notable poems, the most famous being *A Chant of Love for England*, published in 1915. The hymn of the Society of the Companions of the Holy Cross, *Knights Who Ride Through Desert Places*, was written by Dr. Cone and presented to the society.

GILBERT M. HITCHCOCK

OMAHA, NEBR.—Former Senator Gilbert Monell Hitchcock died February 3d in Washington, D. C. He was a member of All Saints' Church, Omaha.

The Rev. Dr. F. W. Clayton, rector, conducted the funeral service February 7th at Trinity Cathedral, Omaha, with the Very Rev. S. E. McGinley, dean, assisting. Interment was in the family plot in Forest Lawn Memorial Park. Members of the staff of the Omaha *World Herald*, which he founded in 1885 under the name of the Omaha *Evening World* and in 1889 consolidated with the *Morning Herald* under the present name, were active pall bearers.

A group of members of the family and friends accompanied the body to Omaha from Washington. Among these were Mrs. Henry Doorly of Omaha and Miss Ruth Hitchcock of Washington, daughters; and Gilbert Doorly and Mrs. Richard Young of Omaha, grandchildren.

He was a member of Congress from 1903 to 1905 and 1907 to 1911. He was United States Senator for Nebraska from 1911 to 1917. He was born in Omaha in 1859. He was a Democrat.

MISS HELEN A. LITTELL

WILMINGTON, DEL.—Miss Helen A. Littell, one of the best known women in the diocese of Delaware, died here January 29th.

Miss Littell was chairman of the diocesan Church Periodical Club. She was known in all the parishes of the state and her enthusiasm made her a welcome speaker for groups of the Woman's Auxiliary.

Miss Littell was a sister of Bishop Littell of Honolulu. Through him she became interested in the Church General Hospital, Wuchang. She spent three years later in raising funds (\$200,000) for the new buildings which are now in use.

Among her Church activities was the Churchwoman's League for Patriotic Service of which she was executive secretary for several years.

Miss Littell was the daughter of the late Rev. T. Gardiner Littell, for 27 years rector of St. John's Church here.

A service of Holy Communion was held

in the Chapel at Bishopstead February 2d. The burial service was at St. John's Church, Yonkers, N. Y., where interment was made.

WILLIAM M. MUSCHERT

TRENTON, N. J.—Trinity Cathedral parish has sustained a great loss in the death from pneumonia of the secretary of the minor chapter, William M. Muschert, vice-president of Muschert, Reeves and Company, in his 55th year.

Mr. Muschert and his family were long members of Trinity Church before its dedication as the cathedral and he was also prominent in Masonic circles, being at his

death grand secretary of the Grand Commandery, Knights Templar. A Requiem was said in the cathedral at 8:00 A.M. January 31st, and the Burial Office the same afternoon. Suffragan Bishop Urban of New Jersey, Canon J. B. Halsey, and the Rev. R. B. Gribbon of the Cathedral officiated.

MISS SARAH REED

ERIE, PA.—A prominent citizen and leading Church woman of this city, Miss Sarah A. Reed, died at her home here January 27th as a result of a stroke January 25th. She was affectionately known as "Erie's Grand Old Lady" and was the

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St. Mark's Church, Philadelphia

Locust Street between 16th and 17th Streets
REV. FRANK L. VERNON, D.D., Rector
Sundays: Low Mass, 8 and 9 A.M.; High Mass and Sermon, 11 A.M.; Evensong and Devotions,
4 P.M.
Daily Masses, 7 and 7:45 A.M. Also Thursdays and Saints' Days, 9:30 A.M.
Confessions: Saturdays, 4 to 5 and 8 to 9 P.M.

Wisconsin

All Saints' Cathedral, Milwaukee

E. Juneau Avenue and N. Marshall Street
VERY REV. ARCHIE I. DRAKE, Dean
Sunday Masses: 7:30, 9:30, and 11:00 (Sung Mass and Sermon).
Week-day Mass, 7 A.M. Thurs., 6:45 and 9:30.
Confessions: Saturdays, 4:30-5:15, 7:15-8:15.

author of several books, the most notable being *The Romance of Arlington House*.

Miss Reed was born March 16, 1838, in Ashtabula, Ohio, the daughter of William Wyndam Reed and Elizabeth Ingram Smith Reed and the granddaughter of Col. Seth Reed, the first white man born in Erie county. When she was six, the family moved to this city, where Miss Reed became a communicant of St. Paul's Church.

In 1879 she organized, and led until her death, the Monday afternoon study class for the consideration of civic, social, and international problems. It was attended by some of the most prominent women of Erie County. For 16 years she served as regent of the Presque Isle Chapter, D.A.R. For many years she had been an active member of the Erie Council of Republican Women, Pennsylvania League of Women Voters, Jessie Ackerman W. C. T. U., Woman's Club, and Professional Women's Club. Miss Reed was the founder of the Old Ladies' Home and the Home for the Friendless and president of this board since 1871. She had been active in the affairs of the Y. W. C. A. since its inception in 1895.

On the occasion of her 89th birthday, Mayor Joseph C. Williams proclaimed a "Sarah A. Reed Day" here, which was very widely celebrated.

Miss Reed regularly attended St. Paul's Church, later St. Paul's Cathedral. A charter member of the Parochial Society formed in 1861 by the Rev. John Franklin Spalding, later Missionary Bishop of Colorado, she served as its president for many years or until its recent merger with the Woman's Auxiliary. This she helped to organize and served as president for 30 years. Every Sunday afternoon for nearly 60 years she conducted a service and made an address at the Old Ladies' Home; taught the children, and held a short service at the Home for the Friendless. In 1921, at the celebration of the 50th anniversary of these institutions, the Sarah A. Reed Endowment Fund was initiated with

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ANNOUNCEMENTS

Died

STOCKETT—Entered into rest on January 31, 1934, from his residence in Annapolis, Md., after many years of great suffering, FRANCIS HENRY STOCKETT, son of the late Francis Henry Stockett, and Mary Priscilla, his wife.
"May light perpetual shine on him."

ANNOUNCEMENTS—Continued

Memorials

LENA MCGHEE

In loving memory of LENA MCGHEE who entered life eternal February 13, 1921, at St. Faith's House, Tarrytown, N. Y. "Peace."

THERESA LAWRENCE TURNER

In loving grateful memory of THERESA LAWRENCE TURNER who entered into life eternal at Washington, D. C., February 14, 1926.

NOTICE

THE 1934 GENERAL CONVENTION, Atlantic City, N. J., October 10-26. Please apply for information to REGINALD R. BELKNAP, Diocesan Director, General Convention Committee, 175 Ninth avenue, New York City.

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ALTAR BREAD AND INCENSE made at St. MARGARET'S CONVENT, 17 Louisburg Square, Boston, Mass. Prices and samples on application.

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ST. MARY'S CONVENT, Peekskill, New York. Altar bread. Samples and prices on request.

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VINE VILLA: "THE HOUSE BY THE SIDE OF THE ROAD." Attractive rooms with excellent meals in exclusive Los Angeles home. Near Hotel Ambassador. Address, VINE VILLA, 684 S. New Hampshire Ave., Los Angeles, Calif. Prices \$25.00 to \$35.00 per week.

Health Resort

ST. ANDREW'S Convalescent Hospital, 237 East 17th St., New York. SISTERS OF ST. JOHN BAPTIST. For women recovering from an acute illness or for rest. Private rooms \$10-\$15. Age limit 60.

Houses of Retreat and Rest

SAINT RAPHAEL'S HOUSE, Evergreen, Colo., under the care of the Sisters of St. Mary. Address, the SISTER IN CHARGE.

SEABURY HOUSE, Mendon, Mass. References required. Address, SECRETARY.

SISTERS OF THE HOLY NATIVITY, Bay Shore, Long Island, N. Y.; also 1748 Roosevelt Ave., Los Angeles, Calif.

SISTERS OF THE LOVE OF JESUS. ST. ANTHONY'S CONVENT, 949 27th Ave., W., Vancouver, B. C.

LENDING LIBRARY

MARGARET PEABODY LENDING LIBRARY for the distribution of Church Literature by mail. Return postage the only expense. For catalog and other information address LENDING LIBRARY, Convent of the Holy Nativity, Fond du Lac, Wis.

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WANTED TO HEAR from laymen or priests who are interested in an active "Religious Life." Men free from family ties who can live the Religious Life. Address, C-999, THE LIVING CHURCH, Milwaukee, Wis.

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PRIEST, WILL GLADLY HELP any busy rector during the Lenten season and over Easter for board and room. First class references from Bishop. Address, C-101, THE LIVING CHURCH, Milwaukee, Wis.

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ORGANIST AND CHOIRMASTER with excellent references, desires change. Present position eleven years. Recitalist, lay reader, loyal and devout Churchman. Address, L-990, THE LIVING CHURCH, Milwaukee, Wis.

RETREATS

NEW YORK CITY—There will be a Day of Devotion on Thursday, February 22d, conducted by the Rev. J. Wilson Sutton, D.D., at Trinity Chapel, West 25th St., near Broadway, New York City. Beginning with Morning Prayer at 7:45 A.M., followed by the Holy Communion at 8 A.M., there will be three Meditations: 10 and 11:30 A.M., and 2:30 P.M., with Intercessions at 12:30 P.M., the day closing with Evening Prayer at 4 P.M.

PHILADELPHIA—There will be a day of retreat for the associates and friends of St. Margaret's Community, at St. Margaret's Mission House, 1831 Pine St., Philadelphia, February 20th. Conductor, the Rev. C. M. Serson, S.S.J.E., Bracebridge, Ontario. Retreat begins with Mass at 8 A.M., and ends at 4 P.M. Those wishing to attend will please notify the SISTER-IN-CHARGE.

PHILADELPHIA—There will be a day of retreat for teachers and other women at St. Margaret's Mission House, 1831 Pine St., Philadelphia, on Saturday, February 24th. Conductor, the Rev. Royden Yerkes, Philadelphia Divinity School. Retreat begins with Mass at 8 A.M., and ends at 4 P.M. Those wishing to attend will please notify the SISTER-IN-CHARGE.

\$15,000. Largely through her efforts and influence she saw it grow to \$150,000.

Miss Reed was the youngest of eight children all of which she outlived. She is survived by many nieces, nephews, grand nieces and grand nephews.

The burial service was conducted January 30th by the Very Rev. F. B. Blodgett, D.D., and Bishop Ward of Erie at St. Paul's Cathedral, followed by the interment at Erie Cemetery.

EDWARD J. ROGERSON

CHICAGO—Edward J. Rogerson, treasurer of the diocese of Chicago and prominent in Church activities, died at the Presbyterian Hospital February 5th, following an extended illness.

Burial was at Hinsdale, following services at Emmanuel Church, LaGrange, of which Mr. Rogerson was a vestryman. Bishop Stewart of Chicago and the Rev. Irvine Goddard, rector, officiated. Vestrymen of the parish were active pallbearers and clergy of the diocese honorary pallbearers.

Mr. Rogerson was 64 years of age at the time of his death. He has been treasurer of the diocese for five years. Surviving is Mrs. Rogerson, and one daughter, Mrs. Fred H. Knowles of Hinsdale.

Mr. Rogerson was a member of numerous boards of the diocese, treasurer of the Church Home for the Aged, custodian of Church funds and director of the Church Club. He was prominent in Masonic and insurance circles in Chicago.

MRS. M. G. VAN RENSSLAER

NEW YORK—Mrs. Mariana Griswold Van Rensselaer, widow of Schuyler Van Rensselaer, died January 20th at her home, 9 West 10th street, in her 83d year. She had been in delicate health for some years.

The daughter of Lydia and George Griswold, she was married to Schuyler Van Rensselaer in 1872. Their only child, George Griswold Van Rensselaer, died while still an undergraduate at Harvard. She is survived by a brother, Frank Gray Griswold, of 783 Park avenue, and a sister, Mrs. Harold de Raasloff, of 8 East 10th street.

Mrs. Van Rensselaer was well known as a critic of art and literature and as an historian. Her most important work was *A History of New York in the Seventeenth Century*. Following the publication of this book in 1903, the honorary degree of Doctor of Literature was conferred on her by Columbia University. Other books were a *Life of Henry H. Richardson* the architect, *English Cathedrals*, and *One Man Who Was Content*, the only work of fiction she ever wrote.

She was a former president of the Public Education Association of New York and an honorary member of the American Institute of Architects, the American Society of Landscape Architects, and the American Historical Society. During the World War she was the head of the American Branch of the American Fund for French Wounded. In 1923, the American Academy of Arts and Sciences conferred

on her the gold medal for "distinction in literature."

The funeral service was held at the Church of the Ascension January 22d, the rector, the Rev. Donald B. Aldrich, officiating.

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LOS ANGELES—Mrs. Margaret C. Swift, widow of the late Rev. Thomas Percy Swift, former priest of the diocese of Los Angeles, died suddenly from a heart attack January 16th at her home here.

The funeral was held from St. Mark's Church, Glendale, January 16th. Bishop Stevens of Los Angeles, officiated, assisted by the rector, the Rev. Philip K. Kemp, and other clergy of the diocese.

She is survived by a daughter, Mrs. Edna Keim, of Westwood Village, Los Angeles, and a son, Dr. Edward Swift, of Glendale, Calif.

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BUREAU OF PUBLICATIONS OF TEACHERS COLLEGE, COLUMBIA UNIVERSITY, FOR LINCOLN SCHOOL OF TEACHERS COLLEGE, New York City:

Spend Your Time: New York's Resources for the Use of Leisure. \$1.00.

D. APPLETON-CENTURY CO., New York City:

The Edvardian Era. By Andre Maurois. \$3.00.

FUNK & WAGNALLS CO., New York City:

The Message of the Parables. By J. F. McFadyen. \$2.00.

THE H. W. GRAY CO., New York City:

Accompanying Harmonies for the Plainsong Psalter. By Lester Groom. \$1.00.

The Kyrial or Ordinary of the Mass with the Plainsong Melodies. Edited and Adapted to the English Words. By Winfred Douglas.

HARPER & BROTHERS, New York City:

The American Procession, American Life Since 1860 in Photographs. Assembled by Agnes Rogers with running comment by Frederick Lewis Allen. \$2.75.

HOUGHTON MIFFLIN CO., Boston, Mass.:

Our Starving Libraries. By R. L. Duffus. \$1.25.

THE MACMILLAN CO., New York City:

The Economics of Recovery. By Leonard P. Ayres. \$1.75.

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WHEATON COLLEGE PRESS, Norton, Mass.:

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